

America

August 8, 1953
Vol. 89, Number 19

NATIONAL CATHOLIC WEEKLY REVIEW

TRUCE IN KOREA

*"Only courage and sacrifice can keep
freedom alive upon the earth"*

President Eisenhower

AN EDITORIAL



Red quadrille in Budapest

Moscow still calls the figures

BELA FABIAN

Ten-year story of a parish credit union

WILLIAM B. FAHERTY

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President scores

At his press conference, July 23, summing up the first six months of GOP rule, the President said that his Administration had not gone as fast as he would like, but that progress had been made. That seems a fair enough estimate, especially if one adds that much of the progress made could never have been achieved without heavy Democratic support in Congress. This was notably true of such controversial items as extension of the Reciprocal Trade Agreements Act and of the excess-profits tax. A promising development of the first six months was the growth in Presidential leadership. Early in the session, Mr. Eisenhower seemed content to make suggestions and then sit back and give Congress a free rein. Harsh experience seems to have convinced him that this amiable approach to life in Washington just won't work. During the past two weeks he has acted with new and refreshing vigor. On July 20, for instance, the President summoned GOP congressional leaders to the White House and handed them a sheaf of "must" legislation. He wanted a hike in postal rates, authority to use farm surpluses in aid of our foreign policy, admission of 240,000 victims of the disruptions in Europe, establishment of a small-business lending agency to replace the Reconstruction Finance Corporation, extension of the farm credit policy and of the trade-agreement program. Though time and tempers were short, Congress buckled down to work and, as we go to press, it looks as if the President will get everything he demanded except an increase in postal rates. Though in some cases, as we note below, he had to accept compromises, his batting average was higher than many expected it would be.

Immigration vote Ike's major victory

The emergency immigration program approved by both Houses at the close of the Congress was not all the President requested but, as he himself remarked to a group of editors, "it was something." It was indeed. It was something little short of miraculous, considering the odds against it. Six weeks ago no one in Washington would have given it an even chance. The Daughters of the American Revolution and the American Legion were vociferous in their opposition. In the committees it appeared to be doomed to death by filibuster. It is to the everlasting credit of Mr. Eisenhower that he remained faithful to his own large-hearted convictions and pressed so effectively for congressional action. Congratulations are likewise due to Sen. Arthur V. Watkins and Rep. Louis E. Graham, whose patience and ingenuity made possible the favorable committee reports. The compromises that were necessary to ward off the threatened floor filibusters—such as the extension of the program from two to more than three years, its designation as strictly a refugee measure, and the slight reduction in the number of immigrants from the 240,000 requested by the President—do not alter the fact that this was a major victory over nationalist forces in this country. It offers ground for

CURRENT COMMENT

hope that the next Congress will be favorable to revision of the fundamental immigration law on the flexible basis of human need instead of the rigid and discriminatory national-origins formula. In this connection, however, it is only being realistic to remark that many who voted for the bill in both Houses may have been inspired by the desire to help the President, and their own political careers, rather than the refugees. In other words, an enlightened philosophy on immigration is a "must" for many Congressmen, on both sides of the issue. The same may be said of many of their constituents.

Cuts in foreign aid restored

Another example of results springing from the President's increasingly firm leadership—which again, however, were achieved through compromise—was the action of the Senate Appropriations Committee in restoring half of the funds cut from the foreign-aid program by the House. On July 22 the House slashed a little over a billion from the President's \$5-billion Mutual Security Program request. The following day the President wrote to Sen. Styles Bridges, chairman of the Senate Appropriations Committee, that such a cut entailed the "grave danger" that the United States would be thought to be faltering in the leadership of the free world. On July 25 the committee voted to restore \$548 million of the House's cuts. The largest amount (\$311 million) restored is for military aid to Western Europe. Even more heartening was the restoration of funds for the nonmilitary aid program around the world, which would have been "catastrophically" crippled under the House's short-sighted economy. The Committee voted the entire \$8.5 million which the President wanted for the UN Technical Assistance Program, and it gave the UN Childrens Fund (which on July 20 had converted itself into a permanent agency—precisely to win U. S. support) \$9 million for the next calendar year. This is particularly significant, since for the first time the USSR recently voted to support the Childrens Fund. Military aid is essential and the Senate's action in restoring a good part of what the House had cut was wise. But nonmilitary aid is essential, too, and, in the long run, more conducive to friendship and peace. In following the President's lead—at least part of the way—the Senate has been at least partly wise.

Report on Reds in education

The Senate Internal Security subcommittee (Sen. William E. Jenner, chairman), which for over a year has been investigating the infiltration of U. S. education by Reds and fellow travelers, issued a report on July 26 which came as a pleasant surprise to a good many people. Considering the furor over "restriction of academic freedom" which the earlier activities of the investigation caused, they had feared that this report would only add to the confusion and further exacerbate tender professorial feelings. Actually, it is temperate and irenic and makes some very good points which only those would deny who are blindly wedded to their concept of "academic freedom." Among the report's conclusions are these:

1. The American school and college systems have been invaded by Communists and their sympathizers to an alarming degree.

2. Their "organized conspiracy" has been far more influential than mere numbers would indicate.

3. Communist penetration is becoming more covert, being organized into a "secret underground," which makes it more difficult for teachers, students and educational authorities, without assistance, to detect the evil leaven.

Most heartening among the recommendations made was that school authorities, colleges and local boards institute "positive" programs, under qualified experts on communism, to teach both pupils and teachers the nature of the Communist conspiracy. The complete report merits serious study by all engaged in education.

Governor Byrnes to UN

Who doesn't know that Gov. James F. Byrnes of South Carolina is so deep-dyed a white-supremacist that he is prepared, in order to continue segregation in the public-school system of his State, to circumvent any decision of the U. S. Supreme Court that would declare segregation unconstitutional? On Jan. 24, 1951 he vowed before the State Legislature:

We will find a lawful way of educating all of South Carolina's children and at the same time provide separate schools for the races. The politicians in Washington and the Negro agitators in South Carolina who today seek to abolish segre-

gation in all schools will learn that what a carpet-bag government could not do in the Reconstruction Period cannot be done in this period.

It looks, however, as though President Eisenhower has never heard of Governor Byrnes' race prejudices, since he recently appointed the Governor to be one of the five U. S. delegates to the next session of the United Nations. This is a strange appointment. How can Governor Byrnes, whose stand on "white supremacy" is well known, we may be sure, to all the delegates of all the non-white nations in the UN, be a fit representative of democracy? Mr. Eisenhower should swiftly withdraw what to many will seem an affront to the very idea of the United Nations.

Cardinal Ottaviani on Church and State

Some observations may be necessary lest the report on the Church-State controversy carried by the New York Times on July 23 cause needless misunderstandings. This report embodied the answer the Times received to its request in Rome for an authoritative clarification of an address, last March 2, by Alfredo Cardinal Ottaviani. In this address, it may be recalled, the Pro-Secretary of the Supreme Sacred Congregation of the Holy Office discussed the duty and obligations of the state toward religion in nations with a Catholic majority, and the rights of Catholics in nations where they are a minority. His views were widely regarded as giving support to an interpretation of Church-State doctrine prevalent in Spain, and as censuring certain Catholic circles in France, Germany and this country. In answer to the Times a Vatican source said that the Cardinal's talk was neither official nor semi-official, but was nevertheless "unexceptionable." What does this mean? It means, first of all, that Cardinal Ottaviani's remarks were made in the capacity of a private person. His thesis deserves respect, but does not demand assent. It also means that, though the Cardinal's address contains nothing "exceptionable," scholars who doubt whether it represents a full and balanced expression of Church-State doctrine remain free to controvert it. They are at liberty, therefore, to carry on their researches with a view to developing what they consider to be—in relation to the changing political and social realities of our times—a more adequate and exhaustive presentation of the rights and duties of the state toward religion.

Kremlin's "new" line

The Soviet restatement of the party line issued July 26 as part of its "History of Fifty Years" doesn't sound like anything very new. It contains the old formulas: capitalist encirclement, capitalist infiltration (Beria's sin) and the consequent need to build ramparts; Lenin's doctrine—seemingly at odds with the above—of "peaceful co-existence" of capitalism and socialism; finally, the usual peace professions. To the peace pleas the skeptical capitals of the West reply: prove you want peace by joining a four-Power conference on

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Germany and Austria. Some elements of the manifesto, however, in the light of Beria's fall, admit speculation that the party line is actually undergoing change. One element is the shift away from the Stalin one-man control. Abjuring individual rule, the manifesto demands "collective leadership . . . as required by Lenin." Hence no living Soviet leader is mentioned by name, and, indeed, Stalin himself is all but consigned to oblivion. One can perhaps also discern, stemming from a bona-fide anxiety about the shakiness of the whole regime, a determination to defend the "Soviet motherland" even at the sacrifice of some cherished goals. Thus, "narrow dogmatism" is no longer to guide policy. Facts are now to be faced. One such fact is the people's "constantly rising demands." To satisfy these, trade with the capitalists will be pushed. Another fact is the necessity of "decisive struggle" against "bourgeois nationalism," which strikes at the "Socialist motherland." Some suggest that failure to recognize the implications of these facts, rather than a power struggle, brought Beria's downfall. The return to favor of Melnikov, deposed by Beria for Russification of the Ukraine, seems to bear this out.

French Christian Democrats on the Rosenbergs

For Americans one of the surprises of the Rosenberg case was the extent to which anti-Communist forces in Europe joined with Communists to protest the executions. In last week's issue ("French Catholics and the Rosenberg Case") Rev. Thurston Davis, S.J., gave some of the reasons why leading Catholic prelates and laymen felt called upon to plead for clemency for the couple. It is noteworthy that their position is shared by the political leaders of the Christian Democratic movement in France. Writing in the July 8 number of the bulletin of the Centre International d'Informations (24, rue de Saint-Quentin, Paris, 10), organ of international Christian Democracy, Etienne Borne expresses regret at what he terms the American public's "systematic incomprehension" of the attitude of Europeans toward the issue. M. Borne is the leading theoretician of the Popular Republican Movement (MRP), whose chiefs are largely Catholic. For him the execution of the Rosenbergs was a crime against both humanity and reason. He denounces the "superficiality" of the American authorities who dismissed the whole European reaction as purely the product of Communist machinations, when in reality the Communists acted, in his opinion, as if their real purpose was to insure that the Rosenbergs would die. M. Borne writes with the situation in France particularly in mind, and it is instructive to note that the editor of the bulletin prefaced M. Borne's article with the qualifying remark that the phenomenon described is French rather than European. Outside of France, the editor pointed out, only a few isolated non-Communists in Europe protested the Rosenberg verdict. Nevertheless, the evidence indicates a fundamental difference of opinion in the free world on the wisest way of reacting to the Communist threat.

STATUS OF EDC

When Maj. Gen. Frederick L. Anderson retired on July 9 as deputy special American representative in Europe, he made a gloomy speech in which he said that the European Defense Community (the European Army) was "floundering on the rocks." Five days later Theodor Blank, the West German Defense Commissioner, said he was "strongly convinced that the treaty on the European Defense Community will be ratified within a few months."

What is the balance between these two views? What, in fact, are the present status and prospects of EDC?

In West Germany, the treaty that would set up the European Army has been ratified by both houses of Parliament but will not be finally approved until its constitutionality, contested by the Socialists, has been upheld by the courts and the President signs it. General elections are scheduled early in September, and at present writing it looks as though Chancellor Adenauer, chief proponent of EDC, has but a slim chance of continuing in power.

The lower house of the Dutch Parliament ratified EDC on July 23, but with the amendment that any agreements arrived at in the future to implement the treaty (this refers to the protocols the French demand to curb German military power) will have to be re-submitted to Parliament.

France continues to mark time. It has not even discussed EDC in parliamentary sessions, and the recent appointment of Daniel Mayer, a Socialist and a vigorous opponent of EDC, as chairman of the powerful Foreign Affairs Commission is an ominous move.

Belgium and Luxembourg are apparently waiting to take their cue from France.

The failure of the De Gasperi cabinet on July 28 to win the approval of Italy's Chamber of Deputies makes ratification of EDC in that country in the near future extremely problematical.

The record, then, would seem to show that General Anderson's pessimism is more justified than Mr. Blank's optimism. Meanwhile, however, President Eisenhower wrote a letter to Chancellor Adenauer on July 23 in which he called the EDC "the simplest, most unequivocal and most self-evident demonstration of strength for peace." He rejected the theory that "the EDC and the unification of Germany are mutually exclusive." The European Army—and Germany's essential contribution to it—are therefore still a cornerstone of U. S. foreign policy and one that will not be jettisoned at the projected Big Four conference.

The main problem, of course, is how to make that policy palatable to the French. French fears of German strength are certainly understandable, particularly as the possibility of a reunited Germany looms up. But it seems incontrovertible that a strong Germany within a European Army setup is infinitely more to be desired than a strong Germany on its own. To sell this elementary idea will be the biggest task of U. S. diplomacy in Europe for the immediate future.

WASHINGTON FRONT

Denver—The truce that stopped the killing in a war that was strange brought reaction that was strange in mid-America. The ends of two other wars in this century were moments of joyous exultation in the land. This time there was only relief, and even that guarded. The fear was that this was only a breather, that the Russians could not be trusted, that another war and perhaps a bigger war might break out elsewhere.

In the last couple of weeks this reporter has talked with scores of cattle ranchers and cotton growers in the Southwest and with corn and wheat growers in the Mississippi-Missouri valleys and the plains States. The Korean war never was popular with them. They sent their boys to it reluctantly. They are glad to have it sawed off. But uneasiness about a new Russian move comes into almost every conversation. There is frequent insistence that the MacArthur-Van Fleet concept of full war against the Asiatic Communists should have been followed.

Farmers have seen agricultural prices slide off in recent months and wonder if the end of the fighting will mean that this trend may be accentuated. Yet many volunteer the view that farm prices have been too high and express a willingness to take less for what they raise if only they can pay less for tractors, combines, plows and balers.

Seeing signs of the harder dollar—harder to come by, as they say—they are cautious on spending. International Harvester cut back output sharply a few days ago. Farm-implement dealers testify to a greater reserve on part of their customers in parting with the farm buck.

Administration farm support has slipped a little, but the American farmer, if this reporter's inquiries are a moderately accurate indication, is still largely with Mr. Eisenhower. A few farmers are impatient at the speed with which the President has put new policies to work; more argue he should be given more time. The President will be benefited politically in the farm States if the truce is real, but it is no total offset to other faults the Midlands find with what goes on in Washington. Chiefly these faults concern the dip in farm prices. But in the Iowa corn country, especially, criticism goes to the whole broad question of how much feeling Ezra Taft Benson really has for the farmer.

While Texas and Oklahoma have suffered from a drought, crop prospects are bumper again in the cornlands. The problem is where to store surpluses. For Messrs. Eisenhower and Benson, the problem is what to come up with by January in the way of a basic program to find a balance between what we grow and what we can dispose of and to keep U.S. agriculture prosperous.

CHARLES LUCEY

UNDERSCORINGS

On the occasion of the celebration of the 800th anniversary of the original erection of the ancient see of Trondhjem (Nidaros), Norway, Pope Pius XII has raised the Vicariate Apostolic of Oslo to the status of a diocese. First Bishop of Oslo, according to an NC dispatch of July 27, will be Most Rev. James Mangers, S.M., the present Vicar Apostolic. This is the second advance this year in the Church in Norway. In April the Prefecture Apostolic of Central Norway was raised to a Vicariate Apostolic . . . The Norwegian Parliament has shelved legislation designed to remove from the constitution a clause banning the Society of Jesus from Norway (AM, 2/7, p. 501).

► The Apostolic Delegation announced on July 29 that Pope Pius XII has appointed Most Rev. Albert G. Meyer, Bishop of Superior, Wis., to be Archbishop of Milwaukee, in succession to the late Archbishop Moses E. Kiley, who died April 15. Archbishop Meyer was born in Milwaukee in 1903, ordained in 1926 and became Bishop of Superior in 1946.

► St. Louis University announced July 24 that it has been awarded a grant of \$50,000 by the Carnegie Corporation of New York for the development and expansion of research in intergroup relations . . . Two grants to Georgetown University were announced July 23. The American Council of Learned Societies made a grant of \$18,000 for research in three Asiatic languages, Vietnamese, Mongol and Uigur. The Department of Defense made a grant of \$38,873 to enable the university's observatory to prepare personnel and equipment for study of the total solar eclipse of June 30, 1954.

► When a Negro family moved into a middle-class residential area situated in St. Cecilia's parish, Cleveland, the pastor, Msgr. John T. Ruffing, circulated a letter reminding his parishioners that "it is a serious sin to deny a colored family an opportunity to live in decent quarters." It is not known, said an NC dispatch of July 24, whether any of the parishioners were parties to the protests that arose against the Negroes. Msgr. Ruffing's intervention, and that of Msgr. Robert B. Navin, president of St. John College, were credited with greatly allaying tension.

► The Sacred Heart Program, a 15-minute period of prayer, hymns and inspirational talks, is now carried over 914 radio stations on 5 continents to an estimated daily audience of 15 million. The U. S. Armed Forces radio broadcasts it in Germany, Korea, Okinawa, Greenland and elsewhere. The program, directed by Rev. Eugene P. Murphy, S.J., (3670 W. Pine Blvd., St. Louis 8, Mo.), is supported by Sustaining Memberships (\$10), Auxiliary (\$1) and the "sacrifice banks" of the Dime-A-Week Club. Plans are being made to put the program on television.

C.K.

Truce in Korea

At 9 o'clock in the morning of July 27, Eastern daylight time, all the rugged way across the waist of the Korean peninsula, from the Yellow Sea to the Sea of Japan, the guns ceased their lethal spitting and roaring and fell mercifully silent. It was exactly three years, one month and two days since the puppet Government of North Korea crossed the 38th Parallel and brutally invaded South Korea.

The silence which descended over the battlefield was not, alas, the silence of peace, but only the uneasy, suspicious quiet of an armed truce, which representatives of North Korea, Red China and the United Nations had stonily signed twelve hours earlier at Panmunjom. For the present at least, the fighting and dying were over. No longer would there be daily heart-breaking additions to the long casualty lists—to the 25,000 American dead, the 100,000 wounded, the more than 8,000 missing. A chapter had ended—the bloodiest chapter yet in the six-year-old "cold war."

On the night of Sunday, July 26, shortly after the truce was signed, President Eisenhower and Secretary of State Dulles addressed the American people. What they had to say deserves the careful consideration of all of us.

The President gratefully and prayerfully welcomed the end of hostilities. The United States, he said, had taken up arms to halt Communist aggression, but the cost had been high. Any feeling of joyous accomplishment the President may have experienced was tempered by the knowledge of the heavy sorrow that had come to so many American homes. To the men wounded in battle, to those who died, to the new widows and orphans, to grieving mothers and fathers, the nation, he said, owed a large debt of gratitude. It owed a debt of gratitude, too, to the fifteen member states of the United Nations which had actively joined us in putting down aggression, and especially to the gallant people of South Korea and their valorous armies. The President hoped and prayed that the armistice would bring us "one step nearer to a goal of a world at peace." But we have not yet won that peace, he warned, and we must not now relax our guard or weaken our resolve.

In similar vein spoke Secretary Dulles. With even heavier emphasis than the President used, he stressed the nobility of the cause that led former President Truman, on June 28, 1950, to order U.S. ships and planes to aid the hard-pressed forces of South Korea. "For the first time in history," he said, "an international organization has stood against an aggressor and has marshaled force to meet force." Nor was this intervention futile:

The aggressor, at first victorious, has been repulsed. The armistice leaves him in control of less territory than when his aggression began, and that territory is largely wasted.

The North Korean army is virtually extinct and the Chinese and North Korean Communist armies have sustained about two million casual-

EDITORIALS

ties, and of the ten million people of North Korea, one out of every three has died from war ravages and the inhuman neglect which their rulers have imposed on them.

The Secretary thought that future would-be aggressors would ponder these facts well before setting forth on new adventures, and that as a result the free nations of the world are safer today than ever they were in the past.

Mr. Dulles made much of another point—"the triumph of the principle of political asylum." By insisting that no prisoner of war should be forcibly returned, we have made it much harder for the Kremlin to force its satellites into new acts of aggression. Now those who serve against their will in Communist armies know that in the event of war they can escape and choose freedom, and that they will never be handed back to their oppressors.

This Review has very small patience with those who have been speaking of "the meaningless, purposeless Korean war." With President Eisenhower and Secretary Dulles we deeply regret the tragic sorrows the war inflicted on so many of our fellow citizens, but we most emphatically do not believe that their sorrows were in vain. Our soldiers fought and died in a just and noble cause. They achieved the great purpose which led this nation, amid the applause of free men everywhere, to resist the armed spread of Red barbarism. They may possibly have saved us from World War III. As we join our President in thanking God for the truce in the fighting, let us also ask Him for the strength to be loyal to the ideals and steadfast in pursuing the goals for which our young men bravely suffered and gloriously died.

The truce terms

The agreement which finally put an end to the bloodletting, and which was a little over two years in the making, was signed in exactly eleven minutes. Its 7,000 words comprise a preamble with five clauses and many subclauses. In essence its terms are these:

Demarcation line. Both sides cease fire within twelve hours of the signing and withdraw a mile and a quarter from the battleline to form a buffer zone between the opposing armies.

Truce supervision. Both sides accept restrictions on troop reinforcement and airfield construction. A commission composed of representatives from Poland, Czechoslovakia, Sweden and Switzerland oversees compliance and checks all traffic through designated ports of entry into North and South Korea.

Prisoner exchange. All prisoners who desire repatriation are to be returned immediately. The rest are to be placed in the custody of a separate, neutral commission (Sweden, Switzerland, Poland, Czechoslovakia and India), with India providing troops to guard the prisoners. Communist teams will have an opportunity to try to persuade the reluctant prisoners to return home.

Political conference. A political conference will convene within ninety days to "settle through negotiation the question of the withdrawal of all foreign forces from Korea, the peaceful settlement of the Korean question, etc."

Post-truce problems

The cold and almost bitter atmosphere in which these terms were signed is a grim reminder that though the shooting in Korea has stopped, we can look ahead at best to an uneasy armistice. The truce has by no means dispelled the cloud of uncertainty which still hovers over Korea and the rest of the Far East. What it has accomplished is to substitute a bloodless for a bloody stalemate. Breaking that stalemate may turn out to be every bit as trying as the course of the war itself and as the two years of negotiations which finally brought it to a halt. If the Korean war has called for an infinite degree of patience, so will the talks on the diplomatic level now to follow.

Overshadowing all problems is the question of Korean unification. A free, united and democratic Korea has been the aim of the United States and the United Nations since the General Assembly passed its first Korean resolution on November 5, 1947. Yet we must be prepared to face the fact that the signing of a truce provides no guarantee that we will now be able to achieve by political means what we hesitated to accomplish by force of arms and at the risk of an all-out war which might have mired us hopelessly in the Far East. This sobering consideration in no way detracts, however, from our accomplishment in Korea. From the beginning, we aimed at stopping the aggression, not at the unification of the country regardless of the means and the price.

In the post-truce political conference we shall be dealing with countries as determined to prevent the unification of Korea on the UN's terms as we are of having it unified on theirs. Red China, with Soviet Russia behind her, is not likely to give a foolproof assurance that once foreign troops are withdrawn from the country, the Koreans will be permitted to establish a united nation and hold democratic elections. This much is certain: we shall not withdraw our troops from the peninsula so long as the fear of renewed aggression remains.

There is, of course, the probability that Red China will seek to bargain at the political conference—to demand a seat in the UN in return for Korean unification on our terms. If she makes this proposition, she will not lack supporters. Though Mr. Dulles has served notice that at the conference we will consent to dis-

cuss no more than Korea, the pressure on him to go wider afield will be very strong.

On July 27 Selwyn Lloyd, British Minister of State for Foreign Affairs, announced in Parliament that his Government would soon press for discussions on the admission of Red China to the UN. The signing of the truce has provided India with additional fuel for her long-standing drive to obtain UN representation for the Peiping regime. India may make her move at the next General Assembly session, scheduled to convene on September 15, or even at the special meeting called for August 17 by the body's President, Lester B. Pearson.

The truce, too, may have its effect on the extremely tense situation in Southeast Asia. If Red China chooses to make the most of it, the cease-fire gives her an opportunity to provide aid on a more extensive scale to Ho Chi Minh's Vietnamese rebels in Indo-China, where a military victory would be far more lucrative than the conquest of the Korean peninsula.

In addition to possible complications growing out of Secretary Dulles' promises to President Syngman Rhee, the rehabilitation of Korea presents an enormous problem. Of all the Allies in the Korean war, the gallant little republic has suffered the most. There is hardly an acre of South Korean soil which has not suffered the devastating effect of bomb or shell fire. The Government estimates that between 1 and 1.5 million civilians have lost their lives. Approximately 700,000 homes have been leveled by fire, bombing or shelling. Some 40 per cent of the population are destitute refugees. About 100,000 children have been orphaned. As South Korean Premier Paik Too Chin has pointed out:

Unless adequate and prompt aid is forthcoming, the democratic structure of the Republic of Korea must disintegrate and Korea will fall as inevitably into the Communist lap as if it had been overrun by an invading army. All the sacrifices of the Korean and American people will have been in vain.

President Eisenhower has already answered Paik Too Chin's urgent call for help by urging Congress to authorize \$200 million as the first installment of a U. S. contribution toward rebuilding the war-damaged economy of South Korea. The task of rebuilding will probably take at least five years and cost a billion dollars or more. The extent of our aid in the coming years will be as much a test of our dedication to a free and independent South Korea as was our intervention in her defense three years ago.

The problems which the Korean truce leaves as a legacy should impress on Americans that the armistice is not an occasion to relax. The Communist potential for aggression remains great, in Europe as well as in Asia. The growing strength of NATO and of the entire free world becomes more rather than less important. It would be the acme of short-sightedness if Congress were to cut still deeper into foreign-aid appropriations. Preparedness is still the watchword.

Red quadrille in Budapest

Béla Fabian

THE BUDAPEST RADIO announced on July 2 that Matthias Rákosi, Premier of Hungary, had handed in his resignation. When the new Premier, Imre Nagy, made his introductory speech the next day, it was believed in the West that the fate of Rudolf Slansky and Ana Pauker had finally caught up with Rákosi, too.

In Hungary, however, the new show in the political puppet theatre fooled exactly no one.

Imre Nagy is an old-timer in the Red cast. Since 1945 he has been playing the role of the Communist peasant. One hour after he delivered his introductory speech, Budapest knew that it had been written by Rákosi, down to the last comma, including the parts criticizing the shortcomings of the past regime.

What happened in Hungary? What caused the unexpected reshuffling of the Government?

The 1952 harvest was extremely poor in all Iron Curtain countries. Despite this, the prescribed amount of farm produce had to be delivered to the state without fail. This was the straw that broke the peasants' backs. Faced with the threat of imprisonment and other penalties if they did not deliver their quotas, the peasants, in spite of their great attachment to the land, reached the point where they were willing to hand their farms over to the *kolkhoz* (collectives).

For the Communist Government, this was no solution to the food dilemma. At the beginning of the year it had temporarily suspended the collectivization program because the collectives themselves were short of grain seed. It stipulated that peasants who wished to join the collectives had first to sow their fields and, in addition, to pay all taxes and fines outstanding.

Discontent was likewise great among industrial workers, who were unable to fulfil the high norms set for them. They could never eat their fill and always more and more work was demanded. The exaggerated norms cured even the staunchest Communist worker of his illusions. The workers no longer believed that they were building a better world, and that a happy future would compensate them for many years of toil and want. The decline in health of those much-envied and much-hated favorites of the regime, the Stakhanovites, made all workers realize whither the road leads for those who "speed-up" to overfulfil their norms.

The factories produced more and more rejects; absenteeism increased in alarming measure. In some

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Hungarian industrial plants 20 to 25 per cent of the workers were missing on Mondays. Having searched the countryside in vain for food on Sunday, they had gone to line up before the food stores in town. The situation deteriorated to the point where the regime decreed that food packages could no longer be sent by mail, and started searching travelers in trains for food. When any was found, it was confiscated.

By May the anti-Communist mood of the people in Hungary, as in the other enslaved countries, gradually

broke through the surface. In theatres and movies, especially during the showing of newsreels, anything which could somehow be interpreted as anti-Communist was enthusiastically applauded under the cover of darkness. Anti-Western pronouncements were booed. Soccer games enjoyed tremendous popularity. There the masses gave vent to their repressed feelings by demonstrating against players known to be Communists. (Two letters of complaint about this were recently published in *Esti Budapest*.)

In addition to the usual compulsory measures, the public was lured into marching in this year's May Day parade by two baits: free beer and frankfurters were served at the points of control; and several cavalry companies appeared dressed in the uniforms of Hungarian hussars, instead of Soviet uniforms. When the public saw the hussars wearing their traditional uniforms, they staged an enthusiastic demonstration as if an army of liberation were marching into Budapest.

The symptoms were revealing. They constituted danger signals pointing to a threat to industrial output and agricultural production. Rákosi attempted to make some tentative minor concessions. News was disseminated that Anna Kéthly and Imre Györki, two Social Democratic leaders who were imprisoned in the concentration camp of Recsk, had been brought to Budapest and interned in a villa, and that András Zakár, Cardinal Mindszenty's former secretary, had been released and given permission to visit the Cardinal.

The voiceless sabotage by peasants and industrial workers, which the Budapest Communist press was no longer able to conceal, was no secret in Moscow. At the beginning of June, Rákosi traveled to the Soviet capital, whence he returned with new instructions. Hopes were to be aroused among the people that the regime was ready to make essential changes and that Hun-



gary, too, was to participate in the general easing of conditions in the satellite countries.

As a result of the new policy, some popular Catholic priests and nuns were released from prison. On June 14 and 21, booths of merchants selling ecclesiastical objects, such as rosaries, prayer-books, holy pictures and candles were allowed to be set up near churches.

On June 27, Mihály Farkas, Minister of National Defense, Joseph Révai, Minister of Propaganda (and author of the notorious poem, "Drop dead my father, drop dead my mother") and Zoltán Vas, Chairman of the Planning Bureau, Rákosi's closest friend, were ousted from the Hungarian Politburo.

In his introductory speech in the Hungarian Parliament on July 3, Imre Nagy, the new Premier, stressed the soft approach in order to assure the fulfilment of harvest tasks and the delivery of farm produce, as well as to re-establish discipline in industrial plants. He promised more food and less work. He said that the pace of industrialization and of collectivization would be slowed down. He promised to discontinue the drive against the "kulaks," to stop overtime in the factories, to dissolve concentration camps. He said that permission would be granted to persons evicted to the country to settle wherever they wished. He even pledged an end to religious persecution.

The Premier's speech scored a great success in the Western press. In Hungary it failed to impress anyone. The Hungarian people refused to be blinded by spectacular fireworks. Stark facts contradicted the promises dripping with honey. It is well known that the Communists always make concessions before the harvest, only to withdraw them in September.

Rákosi remained head of the party secretariat. All members of the Imre Nagy Cabinet had previously belonged to the Rákosi Administration. The appointment of István Bata (born in the Soviet Union, the son of a Hungarian father and a Russian mother) as Minister of National Defense and his promotion to the Central Executive Committee, signified the tightening, not the loosening, of Soviet control. The three so-called "bourgeois" Ministers placed in the showcase for the benefit of the West are clandestine members of the Communist party.

Anyone harboring doubts as to who is boss in Budapest has only to read the words Rákosi broadcast over the Budapest radio on July 11:

We cannot agree to demands of the enemy during the last few days that we slow down the tempo of work and reduce the norms of output . . . our productivity must not decrease. We shall continue to need as much or even more coal if we are to raise the living standards of the people.

If we listen carefully to the soft tunes from Budapest, we may recognize the same old melody, as played by the band in Moscow. The same dancers are chasing the same old quadrille, led by Matthias Rákosi, master of ceremonies, who shuffles his pairs and swings them right, left and around according to Moscow's choreography.

Ten-year story of a parish credit union

William B. Faherty

TWO MILLION DOLLARS loaned to members over the past decade with only \$1,800 default on loans—such is the amazing ten-year record of the Mt. Carmel Parish credit union, in Pueblo, Colo. Behind these prosaic statistics stands the thrilling story of homes saved, of families carried over periods of industrial distress, of individuals re-inspired for life's struggles, of a parish using money and credit in a Christian way.

Since the credit union is a serviceable instrument of Christian social reconstruction, regardless of the relative financial positions of its members, the experience of the Mt. Carmel Parish credit union may prove of value to hundreds of other parishes throughout the nation.

When their credit union was organized ten years ago, many Mt. Carmel families felt the need of financial assistance. They still struggled with obligations incurred during the dark early 'thirties, when the huge local steel mills employed only a few hundred men. These families asked no handouts. They simply wanted a chance to get on their feet again, an opportunity to start over, without the nagging worry of ever present debts.

They were turning to loan sharks, to high-rate lenders and to installment buying in order to satisfy their depression-born needs. In the offices of the loan sharks, besides the excessive rates of interest, they had to pay hidden charges. When receiving an \$80 loan, for instance, they often had to sign as if they had received \$100—a device used to get around the small-loan laws. The more respectable State-supervised loan companies asked the "low" rate of 42 per cent per year. In the midst of the struggle to obtain its daily needs, the average family found it almost impossible to save for the day of drought. There was no money left over for insurance, no cushion against the future.

Fortunately for the parish, the assistant pastor at the time, Rev. Charles J. Murray, S.J., had learned of the operation of credit unions during his seminary days at St. Mary's, Kansas. He began to talk about credit union operations to any parishioner who would listen.

Buoyed up more by his own enthusiasm than by the initial reactions to his talking, he called a meeting for December 2, 1942. One woman and nine men attended. The slight turn-out did not daunt the tall, Iowa-born priest.

Father Murray explained that a credit union was a cooperative bank designed to loan money at low rates

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—one per cent per month on the unpaid balance—to teach thrift and to develop a cooperative spirit in the community. It was operated democratically on the principle of one vote per member. It could afford to handle small loans because it was geared for service and not for profit, and because its officers gave their time and energy out of Christian charity, just as other parishioners engage in the activities of the St. Vincent de Paul Society.

LAUNCHING THE CREDIT UNION

When he had finished, Father Murray invited Rev. Joseph Haller, S.J., from Pueblo's ninety-mile-distant neighbor, Trinidad, Colo., to tell about the credit union in his parish. The ten pioneers were convinced by the explanations of the two priests. A few dollars were collected, the charter application was signed, and the Mt. Carmel Credit Union was under way.

The new organization had definite objectives, the first of which was the encouragement of thrift. Pueblo's existing financial institutions were not geared to the workman's needs. Too often the father of an average family could save only a dollar or two out of each pay-check. He simply could not manage the higher unit deposits expected by most of the banks. More important, he was not encouraged to save; on the contrary, an incessant tom-tom of "buy-buy-buy" bombarded his ears from morning till night.

Mt. Carmel pursued its thrift objective aggressively, offering every convenience to make savings easy. The office was open daily and every Wednesday evening. Savings were received in any amount. If Abraham Lincoln was not ashamed to have his image on a penny, the Mt. Carmel managers did not feel it was beneath them to accept pennies as saving deposits. When repaying loans, borrowers were encouraged to make a savings deposit, even if it was only of the odd change remaining after the loan transaction.

The second major objective of the credit union's founders was to provide a source of credit at reasonable interest rates. The figure of \$2 million loaned in a decade is impressive. But mere numbers do not begin to reveal the kind of service given to members in connection with the thousands of loans extended.

In a vault in the office stand many rows of oblong boxes containing the papers in connection with real-estate loans. Each of these indicates that the credit union has not only made a loan to buy or build a home; it has also helped the member obtain valid title and ample protection for his property.

Similar service was rendered on other types of loans. In the course of an interview with the credit-union officials, prospective borrowers might request and receive advice regarding their financial affairs quite apart from the loan for which they were applying.

Loans to consolidate bills and debts were, incidentally, one of the most popular demands at the outset of the credit union's operations. The first loan of fifty dollars, in fact, went for the purpose of clearing up debts that were as tangled as a thorn patch.

Frequently the character of the would-be borrower was the only security. Yet that was often considered ample by the neighborly credit committee. During a work stoppage, a near destitute mill-laborer requested a loan to carry himself and his wife and eleven children until work was resumed. It was granted on his reputation alone.

Education was the third objective outlined by the Mt. Carmel founders. They wanted the credit union

to teach its potential members that ordinary, everyday people could handle their own financial affairs efficiently and democratically. This campaign was carried on among members and potential members by word of mouth, by interviews, by a monthly newsletter, through special releases and pamphlets and at the annual meeting. The credit union did not hesitate to mimeograph its messages of financial hope on the back of the weekly parish

bulletin. Nonmembers were reached chiefly through the church and city press and by means of radio.

Through its educational program the credit union seeks to teach its members how to use the credit union advantageously. It emphasizes the importance of thrift; it exposes the practices of usurers and high-rate lenders; it encourages cash buying rather than installment buying. It repeats over and over that the credit union is a cooperative—an instrument which members can use to help themselves and to help one another.

This thought leads to the fourth objective of the credit union—control of money. American ownership of wealth, especially money, is largely an absentee ownership. The billions of dollars in bank deposits, insurance reserves, stocks, bonds and debentures belong to the general public, but usually they are controlled and managed by persons unknown to the individual investor.

The investor, furthermore, usually has little control over the use to which his money is put. The invested dollar might be compared to the boy who ran away to seek his fortune. If he returns with riches he is received with joy; few questions are asked as to how or where he got his wealth.

In the credit union, on the other hand, the member knows that his savings dollar is used only for the benefit of his fellow-members. He knows that his wealth is being used for provident and productive purposes. He elects the officers who safeguard the common fund. He determines the by-laws under which the organization shall operate. He really controls his dollar.

After five years of service, which included the spectacular achievement of saving the homes of a number



WASHINGTON FRONT

Denver—The truce that stopped the killing in a war that was strange brought reaction that was strange in mid-America. The ends of two other wars in this century were moments of joyous exultation in the land. This time there was only relief, and even that guarded. The fear was that this was only a breather, that the Russians could not be trusted, that another war and perhaps a bigger war might break out elsewhere.

In the last couple of weeks this reporter has talked with scores of cattle ranchers and cotton growers in the Southwest and with corn and wheat growers in the Mississippi-Missouri valleys and the plains States. The Korean war never was popular with them. They sent their boys to it reluctantly. They are glad to have it sawed off. But uneasiness about a new Russian move comes into almost every conversation. There is frequent insistence that the MacArthur-Van Fleet concept of full war against the Asiatic Communists should have been followed.

Farmers have seen agricultural prices slide off in recent months and wonder if the end of the fighting will mean that this trend may be accentuated. Yet many volunteer the view that farm prices have been too high and express a willingness to take less for what they raise if only they can pay less for tractors, combines, plows and balers.

Seeing signs of the harder dollar—harder to come by, as they say—they are cautious on spending. International Harvester cut back output sharply a few days ago. Farm-implement dealers testify to a greater reserve on part of their customers in parting with the farm buck.

Administration farm support has slipped a little, but the American farmer, if this reporter's inquiries are a moderately accurate indication, is still largely with Mr. Eisenhower. A few farmers are impatient at the speed with which the President has put new policies to work; more argue he should be given more time. The President will be benefited politically in the farm States if the truce is real, but it is no total offset to other faults the Midlands find with what goes on in Washington. Chiefly these faults concern the dip in farm prices. But in the Iowa corn country, especially, criticism goes to the whole broad question of how much feeling Ezra Taft Benson really has for the farmer.

While Texas and Oklahoma have suffered from a drought, crop prospects are bumper again in the cornlands. The problem is where to store surpluses. For Messrs. Eisenhower and Benson, the problem is what to come up with by January in the way of a basic program to find a balance between what we grow and what we can dispose of and to keep U.S. agriculture prosperous.

CHARLES LUCEY

UNDERSCORINGS

On the occasion of the celebration of the 800th anniversary of the original erection of the ancient see of Trondhjem (Nidaros), Norway, Pope Pius XII has raised the Vicariate Apostolic of Oslo to the status of a diocese. First Bishop of Oslo, according to an NC dispatch of July 27, will be Most Rev. James Mangers, S.M., the present Vicar Apostolic. This is the second advance this year in the Church in Norway. In April the Prefecture Apostolic of Central Norway was raised to a Vicariate Apostolic . . . The Norwegian Parliament has shelved legislation designed to remove from the constitution a clause banning the Society of Jesus from Norway (AM. 2/7, p. 501).

► The Apostolic Delegation announced on July 29 that Pope Pius XII has appointed Most Rev. Albert G. Meyer, Bishop of Superior, Wis., to be Archbishop of Milwaukee, in succession to the late Archbishop Moses E. Kiley, who died April 15. Archbishop Meyer was born in Milwaukee in 1903, ordained in 1926 and became Bishop of Superior in 1946.

► St. Louis University announced July 24 that it has been awarded a grant of \$50,000 by the Carnegie Corporation of New York for the development and expansion of research in intergroup relations . . . Two grants to Georgetown University were announced July 23. The American Council of Learned Societies made a grant of \$18,000 for research in three Asiatic languages, Vietnamese, Mongol and Uigur. The Department of Defense made a grant of \$38,873 to enable the university's observatory to prepare personnel and equipment for study of the total solar eclipse of June 30, 1954.

► When a Negro family moved into a middle-class residential area situated in St. Cecilia's parish, Cleveland, the pastor, Msgr. John T. Ruffing, circulated a letter reminding his parishioners that "it is a serious sin to deny a colored family an opportunity to live in decent quarters." It is not known, said an NC dispatch of July 24, whether any of the parishioners were parties to the protests that arose against the Negroes. Msgr. Ruffing's intervention, and that of Msgr. Robert B. Navin, president of St. John College, were credited with greatly allaying tension.

► The Sacred Heart Program, a 15-minute period of prayer, hymns and inspirational talks, is now carried over 914 radio stations on 5 continents to an estimated daily audience of 15 million. The U. S. Armed Forces radio broadcasts it in Germany, Korea, Okinawa, Greenland and elsewhere. The program, directed by Rev. Eugene P. Murphy, S.J., (3670 W. Pine Blvd., St. Louis 8, Mo.), is supported by Sustaining Memberships (\$10), Auxiliary (\$1) and the "sacrifice banks" of the Dime-A-Week Club. Plans are being made to put the program on television. C.K.

Truce in Korea

At 9 o'clock in the morning of July 27, Eastern daylight time, all the rugged way across the waist of the Korean peninsula, from the Yellow Sea to the Sea of Japan, the guns ceased their lethal spitting and roaring and fell mercifully silent. It was exactly three years, one month and two days since the puppet Government of North Korea crossed the 38th Parallel and brutally invaded South Korea.

The silence which descended over the battlefield was not, alas, the silence of peace, but only the uneasy, suspicious quiet of an armed truce, which representatives of North Korea, Red China and the United Nations had stonily signed twelve hours earlier at Panmunjom. For the present at least, the fighting and dying were over. No longer would there be daily heart-breaking additions to the long casualty lists—to the 25,000 American dead, the 100,000 wounded, the more than 8,000 missing. A chapter had ended—the bloodiest chapter yet in the six-year-old “cold war.”

On the night of Sunday, July 26, shortly after the truce was signed, President Eisenhower and Secretary of State Dulles addressed the American people. What they had to say deserves the careful consideration of all of us.

The President gratefully and prayerfully welcomed the end of hostilities. The United States, he said, had taken up arms to halt Communist aggression, but the cost had been high. Any feeling of joyous accomplishment the President may have experienced was tempered by the knowledge of the heavy sorrow that had come to so many American homes. To the men wounded in battle, to those who died, to the new widows and orphans, to grieving mothers and fathers, the nation, he said, owed a large debt of gratitude. It owed a debt of gratitude, too, to the fifteen member states of the United Nations which had actively joined us in putting down aggression, and especially to the gallant people of South Korea and their valorous armies. The President hoped and prayed that the armistice would bring us “one step nearer to a goal of a world at peace.” But we have not yet won that peace, he warned, and we must not now relax our guard or weaken our resolve.

In similar vein spoke Secretary Dulles. With even heavier emphasis than the President used, he stressed the nobility of the cause that led former President Truman, on June 28, 1950, to order U.S. ships and planes to aid the hard-pressed forces of South Korea. “For the first time in history,” he said, “an international organization has stood against an aggressor and has marshaled force to meet force.” Nor was this intervention futile:

The aggressor, at first victorious, has been repulsed. The armistice leaves him in control of less territory than when his aggression began, and that territory is largely wasted.

The North Korean army is virtually extinct and the Chinese and North Korean Communist armies have sustained about two million casual-

EDITORIALS

ties, and of the ten million people of North Korea, one out of every three has died from war ravages and the inhuman neglect which their rulers have imposed on them.

The Secretary thought that future would-be aggressors would ponder these facts well before setting forth on new adventures, and that as a result the free nations of the world are safer today than ever they were in the past.

Mr. Dulles made much of another point—“the triumph of the principle of political asylum.” By insisting that no prisoner of war should be forcibly returned, we have made it much harder for the Kremlin to force its satellites into new acts of aggression. Now those who serve against their will in Communist armies know that in the event of war they can escape and choose freedom, and that they will never be handed back to their oppressors.

This Review has very small patience with those who have been speaking of “the meaningless, purposeless Korean war.” With President Eisenhower and Secretary Dulles we deeply regret the tragic sorrows the war inflicted on so many of our fellow citizens, but we most emphatically do not believe that their sorrows were in vain. Our soldiers fought and died in a just and noble cause. They achieved the great purpose which led this nation, amid the applause of free men everywhere, to resist the armed spread of Red barbarism. They may possibly have saved us from World War III. As we join our President in thanking God for the truce in the fighting, let us also ask Him for the strength to be loyal to the ideals and steadfast in pursuing the goals for which our young men bravely suffered and gloriously died.

The truce terms

The agreement which finally put an end to the bloodletting, and which was a little over two years in the making, was signed in exactly eleven minutes. Its 7,000 words comprise a preamble with five clauses and many subclauses. In essence its terms are these:

Demarcation line. Both sides cease fire within twelve hours of the signing and withdraw a mile and a quarter from the battleline to form a buffer zone between the opposing armies.

Truce supervision. Both sides accept restrictions on troop reinforcement and airfield construction. A commission composed of representatives from Poland, Czechoslovakia, Sweden and Switzerland oversees compliance and checks all traffic through designated ports of entry into North and South Korea.

Prisoner exchange. All prisoners who desire repatriation are to be returned immediately. The rest are to be placed in the custody of a separate, neutral commission (Sweden, Switzerland, Poland, Czechoslovakia and India), with India providing troops to guard the prisoners. Communist teams will have an opportunity to try to persuade the reluctant prisoners to return home.

Political conference. A political conference will convene within ninety days to "settle through negotiation the question of the withdrawal of all foreign forces from Korea, the peaceful settlement of the Korean question, etc."

Post-truce problems

The cold and almost bitter atmosphere in which these terms were signed is a grim reminder that though the shooting in Korea has stopped, we can look ahead at best to an uneasy armistice. The truce has by no means dispelled the cloud of uncertainty which still hovers over Korea and the rest of the Far East. What it has accomplished is to substitute a bloodless for a bloody stalemate. Breaking that stalemate may turn out to be every bit as trying as the course of the war itself and as the two years of negotiations which finally brought it to a halt. If the Korean war has called for an infinite degree of patience, so will the talks on the diplomatic level now to follow.

Overshadowing all problems is the question of Korean unification. A free, united and democratic Korea has been the aim of the United States and the United Nations since the General Assembly passed its first Korean resolution on November 5, 1947. Yet we must be prepared to face the fact that the signing of a truce provides no guarantee that we will now be able to achieve by political means what we hesitated to accomplish by force of arms and at the risk of an all-out war which might have mired us hopelessly in the Far East. This sobering consideration in no way detracts, however, from our accomplishment in Korea. From the beginning, we aimed at stopping the aggression, not at the unification of the country regardless of the means and the price.

In the post-truce political conference we shall be dealing with countries as determined to prevent the unification of Korea on the UN's terms as we are of having it unified on theirs. Red China, with Soviet Russia behind her, is not likely to give a foolproof assurance that once foreign troops are withdrawn from the country, the Koreans will be permitted to establish a united nation and hold democratic elections. This much is certain: we shall not withdraw our troops from the peninsula so long as the fear of renewed aggression remains.

There is, of course, the probability that Red China will seek to bargain at the political conference—to demand a seat in the UN in return for Korean unification on our terms. If she makes this proposition, she will not lack supporters. Though Mr. Dulles has served notice that at the conference we will consent to dis-

cuss no more than Korea, the pressure on him to go wider afield will be very strong.

On July 27 Selwyn Lloyd, British Minister of State for Foreign Affairs, announced in Parliament that his Government would soon press for discussions on the admission of Red China to the UN. The signing of the truce has provided India with additional fuel for her long-standing drive to obtain UN representation for the Peiping regime. India may make her move at the next General Assembly session, scheduled to convene on September 15, or even at the special meeting called for August 17 by the body's President, Lester B. Pearson.

The truce, too, may have its effect on the extremely tense situation in Southeast Asia. If Red China chooses to make the most of it, the cease-fire gives her an opportunity to provide aid on a more extensive scale to Ho Chi Minh's Vietnamese rebels in Indo-China, where a military victory would be far more lucrative than the conquest of the Korean peninsula.

In addition to possible complications growing out of Secretary Dulles' promises to President Syngman Rhee, the rehabilitation of Korea presents an enormous problem. Of all the Allies in the Korean war, the gallant little republic has suffered the most. There is hardly an acre of South Korean soil which has not suffered the devastating effect of bomb or shell fire. The Government estimates that between 1 and 1.5 million civilians have lost their lives. Approximately 700,000 homes have been leveled by fire, bombing or shelling. Some 40 per cent of the population are destitute refugees. About 100,000 children have been orphaned. As South Korean Premier Paik Too Chin has pointed out:

Unless adequate and prompt aid is forthcoming, the democratic structure of the Republic of Korea must disintegrate and Korea will fall as inevitably into the Communist lap as if it had been overrun by an invading army. All the sacrifices of the Korean and American people will have been in vain.

President Eisenhower has already answered Paik Too Chin's urgent call for help by urging Congress to authorize \$200 million as the first installment of a U. S. contribution toward rebuilding the war-damaged economy of South Korea. The task of rebuilding will probably take at least five years and cost a billion dollars or more. The extent of our aid in the coming years will be as much a test of our dedication to a free and independent South Korea as was our intervention in her defense three years ago.

The problems which the Korean truce leaves as a legacy should impress on Americans that the armistice is not an occasion to relax. The Communist potential for aggression remains great, in Europe as well as in Asia. The growing strength of NATO and of the entire free world becomes more rather than less important. It would be the acme of short-sightedness if Congress were to cut still deeper into foreign-aid appropriations. Preparedness is still the watchword.

Red quadrille in Budapest

Béla Fabian

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What happened in Hungary? What caused the unexpected reshuffling of the Government?

The 1952 harvest was extremely poor in all Iron Curtain countries. Despite this, the prescribed amount of farm produce had to be delivered to the state without fail. This was the straw that broke the peasants' backs. Faced with the threat of imprisonment and other penalties if they did not deliver their quotas, the peasants, in spite of their great attachment to the land, reached the point where they were willing to hand their farms over to the *kolkhoz* (collectives).

For the Communist Government, this was no solution to the food dilemma. At the beginning of the year it had temporarily suspended the collectivization program because the collectives themselves were short of grain seed. It stipulated that peasants who wished to join the collectives had first to sow their fields and, in addition, to pay all taxes and fines outstanding.

Discontent was likewise great among industrial workers, who were unable to fulfil the high norms set for them. They could never eat their fill and always more and more work was demanded. The exaggerated norms cured even the stanchest Communist worker of his illusions. The workers no longer believed that they were building a better world, and that a happy future would compensate them for many years of toil and want. The decline in health of those much-envied and much-hated favorites of the regime, the Stakhanovites, made all workers realize whither the road leads for those who "speed-up" to overfulfil their norms.

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The voiceless sabotage by peasants and industrial workers, which the Budapest Communist press was no longer able to conceal, was no secret in Moscow. At the beginning of June, Rákosi traveled to the Soviet capital, whence he returned with new instructions. Hopes were to be aroused among the people that the regime was ready to make essential changes and that Hun-



gary, too, was to participate in the general easing of conditions in the satellite countries.

As a result of the new policy, some popular Catholic priests and nuns were released from prison. On June 14 and 21, booths of merchants selling ecclesiastical objects, such as rosaries, prayer-books, holy pictures and candles were allowed to be set up near churches.

On June 27, Mihály Farkas, Minister of National Defense, Joseph Révai, Minister of Propaganda (and author of the notorious poem, "Drop dead my father, drop dead my mother") and Zoltán Vas, Chairman of the Planning Bureau, Rákosi's closest friend, were ousted from the Hungarian Politburo.

In his introductory speech in the Hungarian Parliament on July 3, Imre Nagy, the new Premier, stressed the soft approach in order to assure the fulfilment of harvest tasks and the delivery of farm produce, as well as to re-establish discipline in industrial plants. He promised more food and less work. He said that the pace of industrialization and of collectivization would be slowed down. He promised to discontinue the drive against the "kulaks," to stop overtime in the factories, to dissolve concentration camps. He said that permission would be granted to persons evicted to the country to settle wherever they wished. He even pledged an end to religious persecution.

The Premier's speech scored a great success in the Western press. In Hungary it failed to impress anyone. The Hungarian people refused to be blinded by spectacular fireworks. Stark facts contradicted the promises dripping with honey. It is well known that the Communists always make concessions before the harvest, only to withdraw them in September.

Rákosi remained head of the party secretariat. All members of the Imre Nagy Cabinet had previously belonged to the Rákosi Administration. The appointment of István Bata (born in the Soviet Union, the son of a Hungarian father and a Russian mother) as Minister of National Defense and his promotion to the Central Executive Committee, signified the tightening, not the loosening, of Soviet control. The three so-called "bourgeois" Ministers placed in the showcase for the benefit of the West are clandestine members of the Communist party.

Anyone harboring doubts as to who is boss in Budapest has only to read the words Rákosi broadcast over the Budapest radio on July 11:

We cannot agree to demands of the enemy during the last few days that we slow down the tempo of work and reduce the norms of output . . . our productivity must not decrease. We shall continue to need as much or even more coal if we are to raise the living standards of the people.

If we listen carefully to the soft tunes from Budapest, we may recognize the same old melody, as played by the band in Moscow. The same dancers are chasing the same old quadrille, led by Matthias Rákosi, master of ceremonies, who shuffles his pairs and swings them right, left and around according to Moscow's choreography.

Ten-year story of a parish credit union

William B. Faherty

TWO MILLION DOLLARS loaned to members over the past decade with only \$1,800 default on loans—such is the amazing ten-year record of the Mt. Carmel Parish credit union, in Pueblo, Colo. Behind these prosaic statistics stands the thrilling story of homes saved, of families carried over periods of industrial distress, of individuals re-inspired for life's struggles, of a parish using money and credit in a Christian way.

Since the credit union is a serviceable instrument of Christian social reconstruction, regardless of the relative financial positions of its members, the experience of the Mt. Carmel Parish credit union may prove of value to hundreds of other parishes throughout the nation.

When their credit union was organized ten years ago, many Mt. Carmel families felt the need of financial assistance. They still struggled with obligations incurred during the dark early 'thirties, when the huge local steel mills employed only a few hundred men. These families asked no handouts. They simply wanted a chance to get on their feet again, an opportunity to start over, without the nagging worry of ever present debts.

They were turning to loan sharks, to high-rate lenders and to installment buying in order to satisfy their depression-born needs. In the offices of the loan sharks, besides the excessive rates of interest, they had to pay hidden charges. When receiving an \$80 loan, for instance, they often had to sign as if they had received \$100—a device used to get around the small-loan laws. The more respectable State-supervised loan companies asked the "low" rate of 42 per cent per year. In the midst of the struggle to obtain its daily needs, the average family found it almost impossible to save for the day of drought. There was no money left over for insurance, no cushion against the future.

Fortunately for the parish, the assistant pastor at the time, Rev. Charles J. Murray, S.J., had learned of the operation of credit unions during his seminary days at St. Mary's, Kansas. He began to talk about credit union operations to any parishioner who would listen.

Buoyed up more by his own enthusiasm than by the initial reactions to his talking, he called a meeting for December 2, 1942. One woman and nine men attended. The slight turn-out did not daunt the tall, Iowa-born priest.

Father Murray explained that a credit union was a cooperative bank designed to loan money at low rates

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—one per cent per month on the unpaid balance—to teach thrift and to develop a cooperative spirit in the community. It was operated democratically on the principle of one vote per member. It could afford to handle small loans because it was geared for service and not for profit, and because its officers gave their time and energy out of Christian charity, just as other parishioners engage in the activities of the St. Vincent de Paul Society.

LAUNCHING THE CREDIT UNION

When he had finished, Father Murray invited Rev. Joseph Haller, S.J., from Pueblo's ninety-mile-distant neighbor, Trinidad, Colo., to tell about the credit union in his parish. The ten pioneers were convinced by the explanations of the two priests. A few dollars were collected, the charter application was signed, and the Mt. Carmel Credit Union was under way.

The new organization had definite objectives, the first of which was the encouragement of thrift. Pueblo's existing financial institutions were not geared to the workingman's needs. Too often the father of an average family could save only a dollar or two out of each pay-check. He simply could not manage the higher unit deposits expected by most of the banks. More important, he was not encouraged to save; on the contrary, an incessant tom-tom of "buy-buy-buy" bombarded his ears from morning till night.

Mt. Carmel pursued its thrift objective aggressively, offering every convenience to make savings easy. The office was open daily and every Wednesday evening. Savings were received in any amount. If Abraham Lincoln was not ashamed to have his image on a penny, the Mt. Carmel managers did not feel it was beneath them to accept pennies as saving deposits. When repaying loans, borrowers were encouraged to make a savings deposit, even if it was only of the odd change remaining after the loan transaction.

The second major objective of the credit union's founders was to provide a source of credit at reasonable interest rates. The figure of \$2 million loaned in a decade is impressive. But mere numbers do not begin to reveal the kind of service given to members in connection with the thousands of loans extended.

In a vault in the office stand many rows of oblong boxes containing the papers in connection with real-estate loans. Each of these indicates that the credit union has not only made a loan to buy or build a home; it has also helped the member obtain valid title and ample protection for his property.

Similar service was rendered on other types of loans. In the course of an interview with the credit-union officials, prospective borrowers might request and receive advice regarding their financial affairs quite apart from the loan for which they were applying.

Loans to consolidate bills and debts were, incidentally, one of the most popular demands at the outset of the credit union's operations. The first loan of fifty dollars, in fact, went for the purpose of clearing up debts that were as tangled as a thorn patch.

Frequently the character of the would-be borrower was the only security. Yet that was often considered ample by the neighborly credit committee. During a work stoppage, a near destitute mill-laborer requested a loan to carry himself and his wife and eleven children until work was resumed. It was granted on his reputation alone.

Education was the third objective outlined by the Mt. Carmel founders. They wanted the credit union to teach its potential members that ordinary, everyday people could handle their own financial affairs efficiently and democratically. This campaign was carried on among members and potential members by word of mouth, by interviews, by a monthly newsletter, through special releases and pamphlets and at the annual meeting. The credit union did not hesitate to mimeograph its messages of financial hope on the back of the weekly parish

bulletin. Nonmembers were reached chiefly through the church and city press and by means of radio.

Through its educational program the credit union seeks to teach its members how to use the credit union advantageously. It emphasizes the importance of thrift; it exposes the practices of usurers and high-rate lenders; it encourages cash buying rather than installment buying. It repeats over and over that the credit union is a cooperative—an instrument which members can use to help themselves and to help one another.

This thought leads to the fourth objective of the credit union—control of money. American ownership of wealth, especially money, is largely an absentee ownership. The billions of dollars in bank deposits, insurance reserves, stocks, bonds and debentures belong to the general public, but usually they are controlled and managed by persons unknown to the individual investor.

The investor, furthermore, usually has little control over the use to which his money is put. The invested dollar might be compared to the boy who ran away to seek his fortune. If he returns with riches he is received with joy; few questions are asked as to how or where he got his wealth.

In the credit union, on the other hand, the member knows that his savings dollar is used only for the benefit of his fellow-members. He knows that his wealth is being used for provident and productive purposes. He elects the officers who safeguard the common fund. He determines the by-laws under which the organization shall operate. He really controls his dollar.

After five years of service, which included the spectacular achievement of saving the homes of a number



of its members, the Mt. Carmel Parish credit union faced a severe crisis. What was to be done now that the operations were getting too big for the part-time gratuitous services of a few generous parishioners?

The amount of money in loans had jumped from \$7,000 the first year to \$39,000 in the second. After that, the yearly record was spasmodic. A \$2,000 increase in 1945 was followed by an equal decline the next year. A jump of \$16,000 in 1947 was succeeded by a \$500 lag in 1948.

Certainly the growth could be consistently higher. More loans could be made. More money could be deposited. Education in thrift and advertising of the credit-union cause could be pushed. If only there were time.

PROFESSIONAL HELP

Fortunately, at this juncture, J. Orrin Shipe, a representative of the Credit Union National Association, the central service agency at Madison, Wis., was visiting Colorado credit unions. He spent several days in consultation with various officers of the Mt. Carmel organization. At the end of his visit Mr. Shipe recommended that the group hire a full-time manager.

It was almost unheard-of to find a credit union with only \$58,000 in assets thinking of full-time management. Its income then was only \$400 a month. The board of directors, however, voted to take this unprecedented step.

When they made this splendid decision to follow Mr. Shipe's advice, the Mt. Carmel officers were doubly fortunate in being able to secure as manager one of the leading men in the credit union field. In March, 1949 they hired Richard T. Lagerman, manager of the Colgate-Palmolive-Peet credit union, who had to move to Colorado for his health. Mr. Lagerman had been vice president of the Kansas Credit Union League, and a director of the Credit Union National Association.

The results of Mr. Lagerman's zeal and efficiency soon became apparent. He doubled the assets in one year. Whereas \$55,000 had previously been the largest amount loaned in a single twelve-month period, that figure was almost tripled in 1949. It has skyrocketed since then. The credit union loaned \$658,090 in 1952.

During the six years before Mr. Lagerman's arrival the organization had loaned slightly over \$235,000. In the four years since he came it has loaned almost a million and a half. Every loan is insured. Each borrower receives life and disability insurance without charge. The insurance automatically cancels the loan balance, including accrued interest, in the event of the death or disability of a borrower.

As the possibility of continued enlargement of the community services afforded by the credit union became clear, the officers repeated their earlier wise step. In 1951 they secured the full-time services of another experienced Midwest organizer, Lee O'Brien, to whom they gave the task of handling all publicity and promotion. Under his impetus the membership doubled

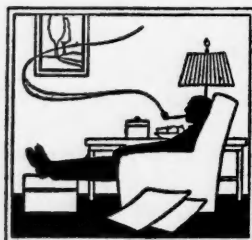
in two years. By this time it offered its services to all Catholics in the city, no matter what their parish might be.

The results of the campaign for thrift were not quite as startling as the loan record, but equally important. By the end of the ten-year period 1,716 members had saved an average of \$156 each, building up this sum by small, regular deposits. Only a few members are well-to-do people; and a mere handful have accounts of \$1,000 or more.

Once a year, in a ceremony reminiscent of a medieval knighting, the officers of the credit union kneel before the high altar of Mt. Carmel Church and promise to perform their duties to the best of their ability. Like the knights of the Middle Ages, they are pledging loyal service to the Church and their fellowman. To conclude this unique ritual—believed to be the first of its kind in the country—Father Murray rededicates the credit union to the Holy Family and places all the member families under its patronage.

No doubt many of the five hundred or more parish credit unions in the country have matched the financial achievements of Mt. Carmel. Few, however, can equal its tremendous service to its parishioners.

FEATURE "X"



Mr. Shea, associate editor of the Cincinnati Catholic Telegraph-Register, tells Catholic groups, especially small ones, how they can arrange for first-class lectures at a minimum of trouble and expense.

MANY A HOLY NAME MAN has squirmed as a rapid-fire business meeting was brought to a hasty close with such words as: "And now Mr. Philip Snodgrass will present his famous movie, *Denizens of the Brazilian Jungle*." And many a sodality or PTA meeting has been dispatched with breakneck speed in order to accommodate Dr. William Opdyke's urgent message on the "Results of a Survey of Tooth Decay in Saskatchewan," or something of the sort.

Variations include films on hunting, fishing, baseball, last year's football games, or talks on counterfeit money, migration of birds, stamp collections and local safety regulations. Program chairmen easily slide into the rut of scheduling the talks and films that all the other organizations are scheduling. These talks and films fill up time that otherwise might be spent in consideration of some of the vital issues of the day: Christian family life, lay participation in the liturgy, current literature, justice and charity in interracial relations, housing, and so on.

It was refreshing, therefore, to hear about the Cincinnati couple who have prepared a set of sixteen "package lectures" by some of the outstanding present-day Catholic lecturers. By means of colored transparencies and tape recordings, Dr. and Mrs. Alfred J. Berger are making worth-while lectures available without charge to parish societies, discussion clubs and other Catholic groups. Let me list a few of their lecturers.

Msgr. Martin B. Hellriegel is a leader of the liturgical movement in this country. His Holy Cross parish in St. Louis is a striking example of what a pastor can do to develop lay participation in divine worship and parish life.

Rev. Godfrey Diekmann, O.S.B., is editor of *Worship*, a monthly liturgical review which is easily one of the nation's most excellent magazines.

Rev. Clifford Howell, S.J., is an English priest whose "Layfolks' Weeks" are a revolutionary departure from, or adaptation of, the old-fashioned parish mission. His sprightly comments on the subject appear regularly in *Worship*.

Rev. Ermin Vitry, O.S.B., is a former editor of *Caecilia* and a dynamic promoter of correct church music as a means of worshiping God.

Dr. and Mrs. Berger collaborated fully in preparing the slides and tape recordings. The youthful parents of six children, they live on a homestead just outside Cincinnati. Mrs. Berger is the author of *Cooking for Christ*, a book designed, in her own words, to strengthen the bond between altar and home, and to arouse new interest in the traditional recipes for Christian feasts. Possibly the only cookbook ever to be reviewed by a Benedictine monk in a liturgical review, *Cooking for Christ* won wide acceptance and even was adopted as a text in the home economics departments of some Catholic high schools.

Her husband is a doctor of philosophy in chemistry and a member of the faculty of the Institutum Divi Thomae, graduate school of scientific research headed by Dr. George S. Sperti.

Active in the Xavier University Family Life Conference, the Bergers have made tape recordings of some of the conference's most interesting discussions. One of these, for example, considers the question: "What Will You Make of Your Marriage?" The discussion is carried on by a priest, a married couple, a college boy and a college girl. Meanwhile, a series of colored slides shows the contrasts between married life lived with Christ and the secular notion of married life.

Another "package lecture" is a demonstration of Holy Mass by a priest, shown on colored slides, while a tape recording brings the voice of Monsignor Hellriegel with his incomparable explanation—full of inspiration as well as information—of the parts of the Mass.

There is also a 55-minute lecture on the Church year which includes slides picturing the "feast-day tables" arranged in 1949 by Mrs. Berger for the Na-

tional Catholic Rural Life convention in Columbus, Ohio. Each table was covered with traditional foods, flowers and decorations appropriate to the feast or season of the liturgical calendar. Mrs. Berger's own story of the tables and the significance of the foods and decorations is recorded on tape.

One of the most interesting of the programs is the one entitled, "Blueprint for a Better Christmas," first put on "live" at the Cincinnati Catholic Women's Association. Colored slides show various aspects of the secular observance of Christmas contrasted with a fully Christian observance of the feast. On the tape, Rev. George Berwanger of St. Gregory Seminary, Cincinnati, comments on the two types of observance, while a background of sacred Christmas music is sung by a choir of young women from the Grailville School of Apostolate.

Also included in the Bergers' "package lectures" is a demonstration of the restored Easter Vigil night services as carried out by Rev. Joseph V. Urbain and his congregation, Queen of Peace Church, Millville. Father Urbain calls the celebration of the vigil "one of the most satisfying events of my priestly life."

In addition to the combinations of colored slides and tape recordings, the Bergers have a number of lectures recorded on tape alone. Among these are: "Participation of the Laity," by Father Howell; "The Theology of Marriage," by Father Diekmann; "Marriage as a Vocation," by Fr. Conleth Overman, C.P.; and "The Family on Sunday," by Father Vitry.

Dr. and Mrs. Berger believe that the tape recordings without slides are especially useful for small groups meeting in someone's home. As a result of the Bergers' efforts, some of the finest lectures given in the Cincinnati area in the past several years are available free to the smallest groups—to groups that never could afford to bring such lecturers in person to their meetings, and that never might hear, otherwise, some of the present-day leaders of the campaign to restore all things in Christ.

The busy couple—they grow much of their own food, cultivate herbs and flowers, raise sheep, plant trees by the hundreds—do not pretend that their package lectures are unique. They point out that in Chicago a group of priests has begun work with tape recordings and television. In St. Cloud, Minn., the Bergers add, Most Rev. Peter Bartholome, the Coadjutor Bishop, encouraged Rev. Edward Rambacher and others to develop programs for the diocese by means of colored film and tape recordings.

And according to word from a manufacturing firm, there soon will be on the market a machine which combines an automatic film-strip projector with a tape recorder. As Rev. Louis A. Gales of the Catechetical Guild remarked, "Apparently we are coming into the tape-recording age."

A few steps ahead of that age, and ready to make use of every new scientific device for the Church's apostolate, are Dr. and Mrs. Alfred J. Berger of Martini Rd., Cincinnati.

JAMES M. SHEA

Paris letter

THE PRIEST AND THE NOVEL. The other Sunday at the Church of St. Pierre de Neuilly, Monsieur le Curé came into the pulpit to give his parishioners the last report on parish activities before the summer holidays. One point he mentioned was that two young men from the parish had been recently ordained. This meant two new priests for the Paris Archdiocese. Monsieur le Curé further explained that only twenty-eight priests had been ordained for Paris, where forty new priests were needed; he asked his congregation to pray for vocations, and parents to encourage their sons to consider seriously the possibility of entering the priesthood. Then he said: "You must not think that the life of a priest is as difficult as it appears in books. It is a fascinating life of absorbing interest, and although a priest is never rich, he has enough to live in a fitting manner."

Monsieur le Curé's pronouncement struck me as curious in two respects: that an assurance of physical and financial well-being should be thought necessary, and that the influence of contemporary novels should be considered so strong that it could affect the fostering of vocations and could warrant comment from the pulpit. It seemed to me that a little investigation into this second point might prove interesting.

I had known that this year's Prix Goncourt, the most important French literary prize, had gone to a book whose title was a priest's name and in which a priest figured largely—*Léon Morin, Prêtre*. I had not realized before that this prize-winning novel was symptomatic of a spate of novels about priests. We had all been aware, of course, of *Don Camillo's* success with the public, but he was a priest who should not be taken too seriously. There was, too, Georges Bernanos' *Journal d'un Curé de Campagne*, which had enjoyed a second spring following its faithful filming. True, Bernanos' view of a country priest's life might be taken as discouraging, but not to a future priest of the Archdiocese of Paris.

In search of information, I went to St. Dominic's bookshop on the Faubourg St. Honoré, and the young lady there assured me that the lives and problems of priests were very much in vogue with the younger generation of French novelists. There was the Prix Goncourt *Léon Morin, Prêtre*, there was Luc Estang's *Cherchant qui devorer*, set in a seminary, there was Robert Bésus's new book, *Cet homme qui vous aimait*, recounting a priest's difficulties faced with family and social prejudices in a Normandy village; and there were the two books about the *prêtres-ouvriers*, the worker-priests, Jean Anglade's *Le Chien du Seigneur* and the much-discussed novel of Gilbert Cesbron, *Les Saints vont en enfer*.

With such a formidable list, it was difficult to know where to commence. In the end, I opted for *Léon Morin, Prêtre*, which must be the most widely-read novel in France this year. The author is Béatrix Beck, a woman in her early forties. This is her third novel. Mme. Beck is a widow with a seventeen-year-old

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daughter, and her story, set in a provincial town during the war, concerns a young widow in her early thirties with a seven-year-old daughter. It takes little effort of deduction to conclude that the novel is largely autobiographical.

Béatrix Beck writes in a simple, modern style which favors a series of short scenes rather than a flowing narrative. Her heroine's name is Barny, and the story is really hers, not that of Léon Morin. The first chapters give us a picture of a French town occupied, of Barny's work in a dull office and of her life with her young daughter. We come to the heart of the story on the day that Barny, formerly a Catholic but now unbelieving, goes into a confessional over which is written "Leon Morin, prêtre" and trots out the well-worn phrase: "Religion is the opium of the people."

From this point on, we assist at the conversion of Barny, who is transformed by this priest from an agnostic to a daily communicant. Her conversion is a joyless one, wrought by the fascination which her spiritual director, Léon Morin, exercises over her; her soul remains barren. Léon Morin is an unorthodox and picturesque portrayal of a priest. It would appear that a number of his women parishioners feel themselves strangely interested in him. This is how Barny feels, and she makes a veiled declaration of love, which the priest repulses. Shortly afterwards, Morin leaves the town for another parish. The book ends with his departure, and one has the certainty that with the dissociation of this strong and strange personality from her religious life, Barny's new-found faith will wilt and die. Her "conversion" has from the very start seemed questionable.

Léon Morin, Prêtre is tolerably well written, in its chosen style, but it seems to me unworthy of an important literary prize. There's an unattractive flavor about this book which is difficult to define—a mixture of self-pity and self-satisfaction, a certain smugness which prevents one from warming to the central character and feeling any sympathy for her.

My reading of *Léon Morin, Prêtre* did not cast any great light on the question of the priest's life as portrayed in the modern novel, for the book was really a picture of a woman infatuated. *Les Saints vont en*

Miss Farrell, an Irishwoman living in Paris, writes for Radio Eireann and Irish and French journals.

enfer, which I attacked next, was infinitely more rewarding. This novel introduces us to the life and work of the worker-priests, who are the vanguard of the new apostolate in France which is trying to win back to the Church the masses of workers who have sunk into paganism. The worker-priests leave aside their clerical garments, go to work in the factories, share the life of the workers and endeavor by deed and example to shed the light of Christianity in the outer darkness of the industrial areas surrounding Paris.

Both in fact and in fiction this is an important and enthralling subject and deserves to be treated more fully. I shall do so in my next letter. ISOLDE FARRELL

The Fine Arts: Cherry Tree

Mind sits frightenedly beside
the draftsman at His desk
sketching a limb in gothic line,
a bough in romanesque.

Hand hungers to touch
brushprints more rose than rose,
hoping to track the trackless way
that only beauty goes.

Alert as the seasoned foxhound,
ear becomes aware
of music's footfall trembling
up a green stair.

Ear, then eye, alarm
(that once were dumb and blind)
to hear and see at finger reach
a poem defined.

Shaken with beauty's burgeoning,
heart, now, breaks like lath,
finding a sculptured cherry stone,
still wet, along its path.

RAYMOND ROSELIEP

Lost Dreams

When I was very young
A pale-eyed stranger came
And called me by my name
And I bade him hold his tongue.

When I was growing older
He knocked upon my door,
And I told him as before
But my voice was sharp and colder.

When I came to middle age
He spoke the same old word,
And never knew I heard
As I turned another page.

And now the time has come
When I'll listen, but too late
For he passes by my gate
And his lips are stricken dumb.

Something hid within my heart
Must perish, for the key
Which the stranger offered me
Was lost upon the mart.

A. M. SULLIVAN

Two on the cold war

WINGS FOR PEACE

By Brig. Gen. Bonner Fellers. Registry. 248p. \$3.50

Retired from active service, General Fellers, former coast-artillery officer has kept an active mind. His book demonstrates an incisiveness of thought and a richness of pertinent information which may make it a classic analysis of how a future war should be fought.

About a decade ago, when military experts here and abroad were predicting the early defeat of Russia at the hands of Hitler's mechanized soldiers, Gen. Bonner Fellers was in Cairo—and disagreeing with the experts. From that somewhat remote spot, in addition to seeing how mechanized warfare progressed on the "western desert," he prepared and submitted home an estimate of the strategic situation in eastern Europe that was completely justified by later events—even though at the time it was dis-

regarded by his superiors in the Pentagon.

This did not make him a Billy Mitchell, for he did not defy his superiors; but to those who knew his work it demonstrated his acumen in military matters. Recall his early career as a seaside gunner, and be amazed that he has risen above the static, ground-army concepts so prevalent at Ft. Monroe and at Corregidor. He has continued his factual thinking and produced a book which should promote the cause of air warfare far more effectively than any of the Mitchell extravaganzas.

Readable, done in an almost conversational style in spite of a vast collection of facts and figures, the book challenges our entire strategy for national defense and for the containment of Russia. Now that the atom bomb is in our hands and in those of our most probable enemy, new lines of strategy must be drawn. The General's thesis is about as follows:

We are too bound by ground-army concepts. Our troops in Europe, and those of our possible allies, and

quickly be overrun and end in prisoner-of-war camps or in graves. They cannot protect Europe. Nor can they protect the United States, for the enemy with plane superiority and with atom bombs would by-pass Europe and smash our cities and our great strength—that is, our productive capacity.

Our proper defense must be to develop sufficient atomic air power to crush Russia at home from bases beyond the perimeter of Russian fighter planes. Such action would demolish Russian strength and simultaneously save us at home and our NATO troops in Europe. Such power *in being* (and we are far behind now and will need much time to catch up) would likewise deter Russia from striking at us.

To adopt such a concept would re-

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quire overturning the present method of operation of our present "unification" in the armed forces, which has created a tripartite control, each service dividing over-all defense funds according to some sort of balance based upon tradition and certain false concepts still persisting. To continue as we are is not only wasteful, it is unintelligent.

The present reviewer is not willing to accept all of the details, but is willing to endorse the volume as provocative and generally sound. The author would not completely abolish navies and ground armies, but would give proper emphasis to the enormous real effect which atomic air power has brought to the fighting field. He does not neglect certain weaknesses in Russia, with its millions of slave laborers and an almost slave army. He does not neglect the effects of psychological warfare, in which he is expert and experienced, and quite capable of detecting "misleading propaganda" here at home. About the only conventional note in this volume is his suggestion that an effective military force of atom bombers would prevent an enemy from hitting at us, for fear of greater blows from us against him.

I hope the book is widely read, and that it has more immediate results than anything Gen. Billy Mitchell ever wrote. It should, because it is far sounder in its facts and in its thinking.

ELBRIDGE COLBY

STRATEGY FOR SURVIVAL

By John E. Kieffer. McKay. 306p. \$4

Lt. Colonel Kieffer, a professor of geopolitics on duty with the Air Force, exhorts us to destroy communism before it destroys us. With the fervor of a prophet, he pleads with us not to delude ourselves that Communist dogma permits compromise. The choice is slavery or freedom, to be decided in a war that may be perilously near. If we awaken from our hypnotic trance, he believes that America can lead the free world to victory.

His book shows how the USSR, which planned World War III during the Bolshevik Revolution, used World War II as a phase of the final assault: territories seized, bedevilment of European and Asiatic occupation and subversion of the democracies have been long-term Communist strategy. Further unopposed Soviet successes since 1945 have cleared the way for the USSR to start, whenever convenient for communism, the war which will decide our fate.

Truces, armistices, "peace programs" and international agreements have been designed as unrelenting

Communist warfare. Still blind to these facts, the democracies delay even minimum defense preparations, when only instant readiness for worldwide offensives, which Col. Kieffer describes in lurid detail, can save us.

Col. Kieffer's descriptions of the battles to be fought on all the continents are terrifying. Adducing scientific proofs, he claims that not only Rome, Paris, London and Tokyo, but New York, Washington, Detroit and all nerve-centers of the world would experience simultaneous bombings. Since the battles of World War III would move with unimaginable speed, fury and destructiveness, we could lose in the first months, though we would resist for some time before surrendering.

Right now—under divided commands—we are losing to communism shooting wars in Malaya, Indo-China, and Korea, and equally deadly political, economic and psychological wars elsewhere, because we are not united in purpose. Naive confidence in our A-bomb, which we would never use first, misleads us. In World War III, even women and children would be combatants.

Although Col. Kieffer assigns an important role to psychological warfare, he does not recognize how it might be used to prevent World War III. Some 6 million Communist party members used it to enslave 800 million people; and we should be unafraid to use it now to free them, instead of waiting until a war begins. They are our allies, too, and there is reason to believe that with our direction and help these enslaved masses could defeat communism in its lair.

But to win that crusade, our psychological warfare must be directed beyond political and economic ends. The battle is not only for men's minds, but their souls. Our broadcasts to Iron Curtain countries should champion religious freedom as vigorously as those we beamed against Hitler. Communism will be destroyed only when the right to love and serve God has been restored to all humanity.

W. A. S. DOLLARD

Two on the social scene

AMERICAN LIFE: Dream and Reality

By W. Lloyd Warner. U. of Chicago. 268p. \$3.75

An attempt has here been made by Prof. W. Lloyd Warner, a social anthropologist from the University of Chicago, to describe, analyze and interpret some of the important aspects of the social life of this nation.

In the first chapter, Prof. Warner tries in a concrete way to explain the

nature of man without entering into the realm of philosophy, by showing that Memorial Day exists as a function which unifies the whole community. After a chapter to explain and justify his procedure, he moves on to a discussion of the class system and its ramifications. His chapter on the family and the class system is of interest for its discussion of child training.

The key to the book is found in Chapter V, dealing with the American dream, which is defined as "the opportunity for social mobility for everyone" or, in common language, the chance for man by applying himself, "to arise from a lower to a higher status" and to cause his family to arise with him.

Mr. Warner observes, though, that America is experiencing the throes of blocked mobility, with the result that people could be losing faith in the American dream. He explodes the myth that education is the panacea by pointing out that the majority of the lower classes do not avail themselves of higher educational opportunities. He also points out that the executive role in the business world is becoming a closed circle, open only to the sons of present business leaders. Yet he is optimistic for the future, if management makes the worker realize that the opportunity does exist and is alert to help him.

His final chapter on mass media is of interest for his discussion of the soap opera as an instrument that "strengthens and stabilizes the basic structure of American society, the family."

This book, though subject to innumerable limitations by its very nature, is worth-while for its insights into the workings of social classes. However, the fuzzy concepts of the nature of man make the reader cautious. The author's belief that we inherited from the apes the rudiments of the idea of reward and punishment emphasizes this point. Nor would the uninitiated be convinced from reading this book that there is an absolute code of morality. Some of his minor conclusions on the class system would have differed if the author had more thoroughly studied the Catholic Church in America.

THOMAS RYAN BYRNE

THE SCOPE AND METHOD OF SOCIOLOGY

By Paul Hanley Furfey. Harper. 556p. \$5

This is a very good work on the substructure and the methods of sociology. Although it would serve well for a text in either a college or a graduate school Scope and Methods course, the

book's usefulness is not limited to this field. Its lucid penetration into the basic problems of the science makes it a work deserving the careful attention of the professional sociologist.

Taking his cue from the relation of mathematics and metamathematics, Fr. Furley coins the term "metasociology" for the area which covers the criteria of relevancy and of scientific adequacy, and the practical application of these criteria. He is the first to elevate this area to the explicit status of a distinct science, auxiliary to sociology.

The manner in which Fr. Furley reaches his definition of sociology is interesting. Starting from an operational definition, he concludes to his formal definition on the basis of eighty-one definitions, drawn as a representative sample from the works of American and European sociologists. His definition is that sociology is "that science which seeks the broadest possible generalizations applicable to society in its structural and functional aspects." Perhaps it would have been better not to use the term "society" in this definition, or to have subjoined an explicit definition of this word. Otherwise, the definition has merit, not only in that it should find wide

acceptance, but also in that it extends to the whole area actually covered in practice by sociology. Most current definitions cannot do this.

The two chapters on symbolic logic and its application to sociology should prove helpful to the sociological inductee, as should the clear and well-ordered chapter on statistical analysis. It was somewhat disappointing not to find reference to Dr. James Conant's excellent work *On Understanding Science* in connection with the chapter on the scientific concept and scientific induction.

The various field methods of sociology are discussed competently and solidly, and are well illustrated, except for the public-opinion poll, which receives scanty treatment—perhaps due to its recent election aberrations. The treatise on maps in the chapter "Case Studies of Communities" is really invaluable.

Supplementary readings are printed in running footnotes, a device making for easy reference. Each chapter is followed by a short summary. There is an author-topic index of forty-five pages at the end of the book. The work is characterized by a clear and interesting style throughout.

FRANCIS C. MADIGAN

For the fiction shelf

THE ECHOING GROVE, by Rosamond Lehmann (Harcourt, Brace. \$3.95). The theme is the love of two sisters for the same man, and the author makes a prolonged study of the delicate and intricate relationships of these three, as seen by themselves and a few other minor figures. To *Eleanor F. Culhane*, one of the most interesting features of the book is the author's use of the stream-of-consciousness form, which is very suitable for the subtleties of her theme, and which more than gains in emotional impact what it loses in clarity. However, the author's skill as a writer is not matched by her novelistic powers, and the characters are often reminiscent of psychiatric case histories, interesting but lacking in universality.

WEDDING DANCE, by Anne de Tourville translated from the French by Mervyn Saville (Farrar, Straus & Young. \$3). When Katell Dalenn's son comes of age, he chooses to marry a poor peasant girl. At first the mother gives her consent, but at the wedding feast (fully described to present all of the customs of the village), vexed by the poverty of the bride, Katell curses her son and his wife in the name of the Father and of the Son and of the Holy Spirit. The curse causes the bride to run away on her wedding night, and the outcome of

her flight creates real suspense up to the final page of the novel. Reviewer *Lydia Giglio* found it a most thought-provoking novel, simple in plot and expression but rich in symbolism.

AN AFFAIR OF LOVE, by Frank Swinnerton (Doubleday. \$3.75) follows the pattern that has made English fiction memorable—a well-developed plot, solidity of observation, characters who grow and develop and an interpretation of a cross section of society. This is the story of Jim Probity, who rises from the slums to be a successful and ambitious journalist. His life parallels his father's—in both there is a mistress, then a happy marriage, then failure maneuvered by the mistress. Reviewer *N. Elizabeth Monroe* found the emotional impact of the story somewhat marred by the time gaps between sections of the book, but the device allows the author the chance to make a running commentary on social and political matters. She says: "Mr. Swinnerton appears to be saying that the nineteenth century was out of joint and incapable of a good repair job because it could not see its own weaknesses."

THE PASSION BY THE BROOK, by Truman Nelson (Doubleday. \$3.95). This historical novel is concerned with the Brook Farm experiment in communal

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living, as well as with the hopes, fears and gossip it aroused in mid-nineteenth-century Boston. Its leader was George Ripley, a retired minister, who attempted to work out a balanced community of manual and mental workers as an escape from the indignities and unacceptable conventions of civilization as they saw it. But Utopia could not be found even in West Roxbury. The farm attracted an abundance of thinkers but precious few farmers, mechanics or carpenters. After five years of partially realized hopes, a fire proved to be the back-breaking straw under which the community and its ideas collapsed. *Brendan Connolly* says: "The historical reconstruction is alive and sympathetic. One savors, through excellent writing, the atmosphere and actors with all their idealism, and futility. Perhaps the principal feeling which the story conveys is one of vast melancholy at the spectacle of wasted heroism and idle hopes foredoomed by extraordinarily murky thinking."

ELBRIDGE COLBY is professor of journalism at George Washington University.

THOMAS R. BYRNE, who received his Ph.D. in history at Georgetown, reviews for *Thought* and *AFL* publications.

THEATRE

THE AILING INFANT. There must be at least a grain of truth in the old saying that our worst misfortunes never happen. A few years ago the Tearful Tillies of show business were wailing that the live theatre, already crippled by motion pictures, was on the verge of being murdered by television. Now TV, while still only an infant industry, is afflicted with a malignant leukemia which some of the bedside specialists fear is incurable.

The diagnosis indicates that the patient is wasting away, incongruously, as a result of gluttony. In other words TV is eating itself to death. Its voracity, it seems, is akin to the furious metabolism of the mole, a rodent that must eat continuously or it will die of starvation in a single day.

In an effort to provide diversion for its vast audience, TV burns up live material faster than it can be created. After focusing their cameras on all the big prizefights, major-league baseball games, field events, football and the congressional investigating commit-

tees, TV executives must find a huge quantity of other material to prevent the millions of screens from going blank.

The cause of the malady, perhaps, was the original mistake of TV promoters when they attempted to apply the assembly-line techniques of the mechanical sciences to an art form, or what they call an art form. Art is the result of a creative process, with its own laws and discipline, and cannot be produced by pulling a switch, pushing a button or paying a man to write twelve hours a day, with time-and-a-half for all over eight. A rich reward might induce a poet—say Francis Thompson—to write intelligible verse on any subject. If he happened to live in a slave state, he might be compelled to write a panegyric in "honor" of the dictator. But nothing except his own inspiration could force him to write *The Hound of Heaven*. It's the same way in the theatrical arts.

Instead of killing the theatre, as was lugubriously predicted, TV seems to be killing itself. No one with the welfare of the theatre at heart, however, will gloat over the early decline of the industry. Although some people in show business were prematurely frightened, TV has never been a real competitor of the theatre. Perhaps, for many reasons that cannot be mentioned at this time, it never will or can be.

Indeed, in the last year or two, it has become apparent that TV may be more helpful than harmful to the theatre. TV has begun to take the place of the virtually extinct stock companies as a school for actors. Its graduates are not actors, of course, but they at least know the rudiments of acting. Committed to the top sergeants who function as directors nowadays, they become competent performers after appearing in a dozen shows, and may eventually develop into actors.

It is true that the old stock companies sent a higher quality of novices to Broadway. Since that source has dried up, however, the producers will have to make the most of the fledglings that come up from TV. They are the best that can be expected of an industry with hectic fever.

Perhaps it should be mentioned, in conclusion, that motion pictures, the other rival that was supposed to be killing the theatre, are also in poor health. Only the other day Congress enacted legislation which, it is hoped, will save Hollywood from financial collapse. In the meantime, the theatre, the fabulous invalid, continues to survive. Reports of its early demise were, it seems, premature.

THEOPHILUS LEWIS

THE WORD

"And He took him aside out of the multitude; He put His fingers into his ears, and spat, and touched his tongue; then He looked up to heaven and sighed; Ephpheta, He said—that is, Be opened" (Mark 7:33, 34; Gospel for Eleventh Sunday after Pentecost).

One description of the most sublime life ever lived would be to say that Christ our Lord spoke mysteries and did miracles. In addition, however, Christ's miracles sometimes amounted to mysteries. On many occasions, as we know, our Saviour cured men of various ailments and physical handicaps, and commonly He healed swiftly, almost casually, most often with a word or two. On the occasion recorded in the Gospel for the tenth Sunday after Pentecost, our Lord gives speech and hearing to a deaf mute, and, oddly enough, performs the miracle with slow and elaborate ceremony. Granted that a definite element of pure mystery must continue to surround some of Christ's miracles, can we venture any guess as to why this wonder was worked in just this way?

Let us begin by recalling an observation that has been made before: in all the miracles of Christ the visible event, however striking, is inconsequential as compared with the invisible and inner meaning of the event. In giving speech and hearing to a particular deaf mute—one among many then so afflicted, we may be sure—our Saviour was not primarily anxious that this one man should speak and hear. He was anxious that both the deaf mute and everyone else, then and now, should see; should see the point. In the present instance our Lord employed strange but highly suggestive ceremonial in doing that which He obviously could have done with a word. The point, therefore, of this ceremonious miracle would seem to be, not the miracle, but the ceremony. Christ was giving approval to and precedent for liturgy.

One of the most puzzling and irrational frenzies of the sixteenth-century reformers was their fierce hatred of ceremonial liturgy. What began as a doctrinal objection to the Mass ended, typically, in a wild-eyed, foaming crusade against all those grave and graceful bowings and washings and genuflexions with which inarticulate mankind had tried for centuries to express the deep and sublime poetry which men dimly perceived in their relation-

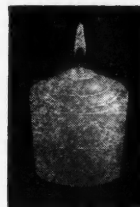
ship with the most high God. When the bowings and the kneelings went, the lovely things to which men bowed and knelt went, too: the sweet image of our Lady and the pictures of the saints. Finally, there did not seem to be much reason why any liturgical celebrant should get all dressed up when there wasn't much left to celebrate, so the gorgeous copes and flaming vestments gave way to black bowties and dark gray business suits, some of them with a nice pin-stripe.

So the Reformation scored one of its most resounding victories. Once

again, as so often in that whole dismal process of reforming the one, holy, Catholic and apostolic faith, poetry and high meaning gave way to a barren and frustrating vacuity which was packaged, advertised and sold as evangelical simplicity. It is now plain to see that when Christ our Lord bestowed hearing and speech to the accompaniment of touchings and spittings and sighings, He was acting validly, of course—since the miracle did occur—but in deplorable taste!

It would be interesting to seek, sometime, the real explanation of the

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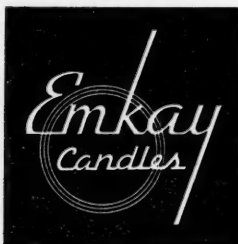
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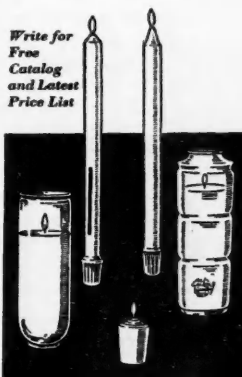
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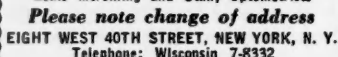
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hear splendid concerts in America; but you will not find a satisfying pattern of civilization. What is called "the American way of life" proclaims the primacy of commercial values and instills, even if it does not specifically instruct, a shameless materialism.

With John Bull now looking fearfully over his shoulder, not at Canada, where perhaps a more apt precedent might be observed, but at our own United States, where intrusive commercials and chimpanzee TV stars are not hard to find, it will not be totally unexpected if, this fall, the tight little isle rejects the idea of TV competition for the BBC.

WILLIAM A. COLEMAN

FILMS

DREAM WIFE has the makings of a pleasant romantic farce and/or a provocative commentary on the present status of the perennial battle of the sexes. It concerns an American businessman (Cary Grant) with the traditional male dreams of marriage as a state wherein the woman is single-mindedly devoted to providing for her husband's comfort. These are given a severe jolt when his fiancée (Deborah Kerr), a State Department expert on Middle Eastern affairs, shows unmistakable signs of considering an oil crisis of greater importance than the demands of romance.

In retaliation, the gentleman cables a proposal to the princess (Betta St. John) of a somewhat mythical kingdom called Bukistan, where, he has been told, women are trained from childhood in the art of pleasing their future husbands. When the princess accepts his proposal and arrives in New York complete with retinue, her supposedly ideal wifely qualities prove to have their drawbacks, even aside from the embarrassing fact that the State Department ex-fiancée is assigned to act as interpreter and to see that the courtship is conducted in strict accordance with Bukistanian customs and protocol.

Adults will hardly be surprised to learn which lady gets Grant at the fade-out. It is surprising, though, how little spontaneous or pointed humor the scenarists managed to distill from a promising situation. (MGM)

BLUEPRINT FOR MURDER. A year or so ago Andrew Stone wrote and directed a picture called *The Steel Trap*, in which Joseph Cotten, as a presumably quite respectable

bank official, nearly carried off a million-dollar embezzling scheme. Here, still preoccupied with crime among the upper classes, Mr. Stone turns the spotlight on the gentle art of poisoning.

Mr. Cotten is on hand again, this time as a more or less innocent bystander whose sister-in-law (Jean Peters) has either administered strychnine to her stepdaughter and possibly also to her late husband, or else been caught in a remarkable web of circumstantial evidence. Whichever hypothesis is true, she is acquitted of the crime because poisoning cases are almost impossible to prove in a court of law. As one detective puts it: "There have been only two poisoning convictions in New York State in fifty years and both of them were based on confessions."

So convinced is Mr. Cotten of her guilt and so powerless does he feel to protect his nephew, who alone stands in the way of the stepmother's inheriting a fortune, that he contemplates administering a little poison himself. In deference to the rules for reviewing mystery melodramas, the outcome of all this shall remain a secret. Actually the plot gets somewhat preposterous before the end. But even when author-director Stone descends to pulling rabbits out of a hat, he at least uses a fresh set of rabbits. And along the way he contrives enough convincing mystery details and absorbing police routine to keep adults interested. (20th Century-Fox)

SECOND CHANCE. Every three-dimensional film up to now has staked some claim to uniqueness. This one advertises itself as "the first 3D movie with a big-name cast," the big names being Robert Mitchum and Linda Darnell and possibly Jack Palance, who is, at the moment, filmdom's most popular and ubiquitous "menace." The picture's real claim to fame, however, is that for the last twenty minutes of its running time it suspends most of its cast over an Andes mountain ravine in a cable car that is not only disabled but also threatening momentarily, and fatally for all concerned, to snap its single remaining cable.

This surefire and, in Technicolor and 3D, highly photogenic suspense gimmick is guaranteed to scare the daylight out of customers, regardless of their reaction to the rest of the plot. The latter, which follows a tawdry and stereotyped course in providing a "second chance" for a former gangster's moll and a broken-down prizefighter, takes particularly kindly to being obscured by the climactic cliff-hanging. (RKO)

MOIRA WALSH



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CORRESPONDENCE

Corporations and families

EDITOR: The article by Edward J. Brady (AM. 6/13) was entirely unfair in comparing the excess-profits tax on corporations with the tax on individuals, without mentioning that the corporation is also subject to normal tax of 30 per cent and surtax of 22 per cent. There is also a penalty tax of from 27% to 38% per cent on undistributed earnings. If dividends are paid to avoid this penalty tax, the earnings are again taxed at rates ranging from 22.2 to 92 per cent.

But the main point of Mr. Brady's article seems to be that there are a number of inconsistencies in the tax laws which favor corporations and discriminate against individual taxpayers. Ultimately all taxes are paid by individuals, because a corporation, being an artificial person created by law, cannot pay taxes unless it collects sufficient revenue from its customers. Potentially, every person who lives and breathes is a customer of the corporations of the country. Even nuns, living under the vow of poverty, pay these hidden taxes in the price of every article of food, clothing, medicine and personal necessity which the community purchases.

It takes no more than a few moments thought to realize this. Yet we constantly hear the plea for more taxes on corporations and less taxes on individuals.

Mr. Brady compares the net-operating-loss deduction of a corporation with the absence of such a deduction for the young married couple who have higher expenses than net income. If the tax law granted relief in the latter case, then by merely spending more than we take in each year, we all could obtain tax refunds and escape personal taxes entirely.

Again, Mr. Brady compares the tax deduction a corporation obtains for paying the expenses of its employees to attend night school with the denial of the deduction to the employee if he pays his own way. He says the employee is financially penalized for endeavoring to increase his earning power by attending classes. If his investment in tuition and books does increase his earning power, he has recovered his investment and there is no penalty. If it does not, he has merely tried to improve his mind, which he could have done at no extra cost at the public library.

Another inconsistency objected to by Mr. Brady is the allowance of the

cost of nursing care for children paid by a corporation for its employees during World War II, and the disallowance of such costs when incurred by an individual. There is no provision in the income-tax law or regulations specifically allowing such a deduction to corporations. Wherever allowed, the theory was that during war time anything went if it aided the production of war goods.

There is a bill pending in Washington to allow individuals to deduct the cost of child care from the income of working mothers. If passed, this bill will surely increase the number of working mothers.

If the burdensome costs of government were substantially reduced, all taxes could be lowered, and fewer mothers and other married women would be forced to go to work to make ends meet. A better family life, with higher moral standards, would result, and juvenile crime, dope and alcohol addiction and other anti-social activities would be abated. Here is something really worth-while for which to work and strive, an objective truly in keeping with the teachings of the encyclical on Christian Marriage.

WILLIAM H. SULLIVAN
Brooklyn, N. Y.

EDITOR: Mr. Sullivan has made a straw man to his own specifications and with this tailor-made man his letter deals. For clarity's sake it must be stated that my article was not against corporations, but was a plea that the family should enjoy some of the benefits granted to the corporation. If Mr. Sullivan does not favor aiding the family as well as the corporation, I respect his opinion but do not agree with it.

For the sake of the record—the tax record—it must be stated that the penalty tax on undistributed earnings applies only if earned surplus is accumulated beyond the reasonable needs of the business. Also, it does not follow that the poor nuns of Mr. Sullivan's acquaintance would buy their items cheaper if Federal income taxes were reduced since, by any cost system employed, the Federal income tax is not a component element.

In conclusion I wish it clearly understood that my article treated of the tax burden of a *widower* and his children. I, too, am not in favor of married women working.

EDWARD J. BRADY
New York, N. Y.

UN aim in Korea

EDITOR: If Harry S. Truman represented the U. S. Government on Oct. 17, 1950, only four months after the beginning of the Korean War, a statement in your June 27 issue is erroneous.

In that issue you said editorially (p. 335): "By resisting the aggression at the Thirty-eighth Parallel, we have achieved the purpose which the American Government had in view when it sent troops to join the South Koreans three years ago." On Oct. 17, 1950 Mr. Truman, after returning from his Wake Island conference, said: "We talked about the plans for establishing a 'unified, independent and democratic' government in that country [Korea], in accordance with the resolution of the United Nations. . . ." He also said that "the United States will do its full part to help build a free, united and self-supporting Korean Republic."

I might also add that Gen. Omar Bradley considers it an act of appeasement if we permit the Chinese Communists to rule North Korea.

Milwaukee, Wis. DONALD SASS

(The UN resolution which sent American troops into Korea was adopted June 25, 1950. It clearly stated that the purpose of UN intervention was "to repel the armed attack" on South Korea and to force the North Korean People's Republic to "withdraw its forces to the Thirty-eighth Parallel." A later UN resolution [Oct. 7, 1950] does reiterate the goal of a "unified and democratic" Korea, first set forth in a resolution passed by the UN General Assembly in 1947. The Oct. 7 resolution can be understood to mean that the UN was determined to use military force, if necessary, to achieve Korean unification, but this interpretation is not the only one possible. The resolution can be understood as aiming at unification through political means. That is still the U. S. objective, as President Eisenhower recently assured Mr. Rhee. Mr. Truman's words on Oct. 17, 1950 should be read in this light, as well as with reference to his statement of April 11, 1951, in which he said that we were "fighting a limited war in Korea," and that we were ready at any time "to negotiate for a restoration of peace in the area." ED.)

Bouquet

EDITOR: Sincere thanks for your excellent editorial "Big Three talks" in your issue for June 6. This editorial ought to be in the hands of all members of the present Administration and of the Congress.

JOSEPH H. WELS, S.J.
Concordia, Kansas